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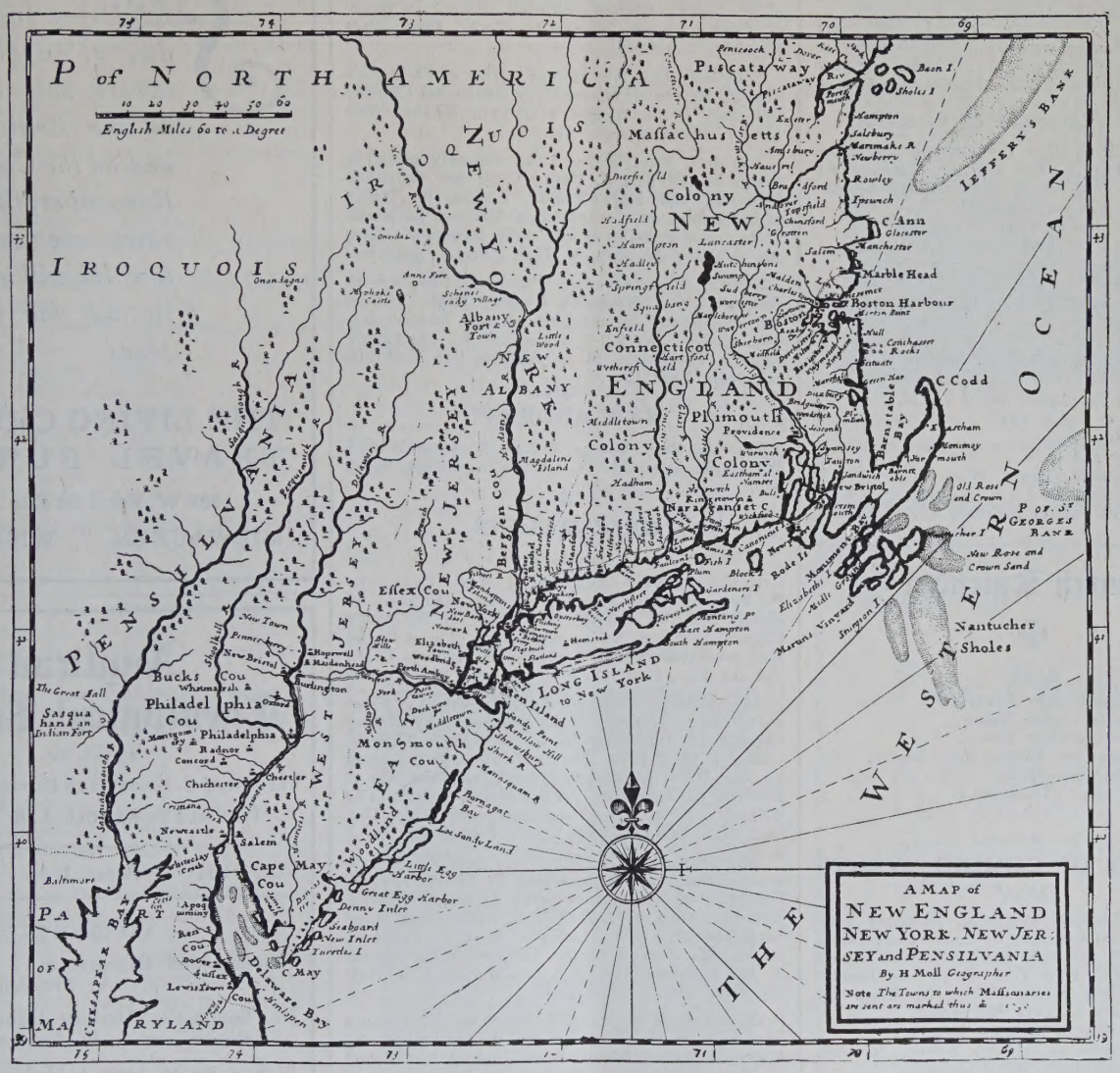
May 4, 1935

The Living Church



MAP SHOWING S. P. G. WORK IN NEW ENGLAND

This map, by H. Moll, is from the book, "An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts" (to the year 1728), by David Humphreys, D.D. An address on the work of the Society is being given May 5th in the "Church of the Air" broadcast over WABC, New York, and other stations of the Columbia network, at 10 a.m. Eastern Daylight Saving Time by Capt. Sir Edward Colpoys Midwinter. The Society is observing its 324th anniversary this coming week.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....*Editor*
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(Publisher)

SIGNED:
CLIFFORD P. MOREHOUSE,
Vice Pres. and Sec'y.

Subscribed to and sworn before me on this 23d day of April, 1935.
EDGAR W. DODGE,
Notary Public,
Milwaukee County, Wis.
(NOTARY'S SEAL)
My commission expires February 16, 1936.

Church Kalendar

✠

MAY

5. Second Sunday after Easter.
12. Third Sunday after Easter.
19. Fourth Sunday after Easter.
26. Fifth (Rogation) Sunday after Easter.
27, 28, 29. Rogation Days.
30. Ascension Day. (Thursday.)
31. (Friday.)

KALENDAR OF COMING EVENTS

MAY

2-17. Hale Lectures at Seabury-Western Theological Seminary by Canon Douglas.
5. "Church of the Air" broadcast over WABC, New York, at 10 A.M. Eastern Daylight Saving Time, by Capt. Sir Edward Colpoys Midwinter.
5-6. Convention of Eastern Oregon.
7. Conventions of Albany, Easton, Newark, Pennsylvania, South Carolina.
7-8. Conventions of North Carolina and New Jersey.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

13. St. James', Long Branch, N. J.
14. St. Peter's, Geneva, N. Y.
15. St. Paul's, Aquasco, Md.
16. Christ Church, Media, Pa.
17. St. John's, Pleasantville, N. Y.
18. All Saints', Fulton, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

EASTMAN, FREDERIC JOHN, formerly assistant at St. Peter's Church, Akron, Ohio, is curate in St. Paul's Parish, Jackson, Mich. Address, St. Paul's Parish House, Jackson, Mich.

MALCOLM, Rev. HARRY BROOKS, formerly curate at Christ Church, Binghamton, N. Y. (C.N.Y.); to be rector of St. Paul's Church, Endicott, and priest in charge of St. Michael's Mission, West Endicott, N. Y. (C.N.Y.). Address, St. Paul's Rectory, Endicott, N. Y.

PARCELLS, Rev ARTHUR L., formerly archdeacon of the Indian Missions in North Dakota; to be priest in charge of St. John's, Dickinson, and St. Matthew's, Beach, N. Dak., effective July 1st. Address, 313 Sims St., Dickinson.

RENISON, Rev. WILLIAM T., formerly rector of St. Luke's Church, Billings, Mont.; is rector of Trinity Church, Saugerties, N. Y., since January 1st.

SIMPSON, Rev. ALEXANDER, rector of St. Luke's Church, Racine; is also rector of Immanuel Church, and vicar of St. Stephen's Church, Racine, Wis. (Mil.). Effective April 1st.

SIMPSON, Rev. THOMAS A., formerly priest in charge of All Saints', Valley City; St. Andrew's, Enderlin; and Holy Trinity, Lisbon, N. Dak.; to be archdeacon of the Indian Missions in North Dakota, and priest in charge of St. Matthew's, Linton. Address, Mandan, N. Dak. Effective July 1st.

STENT, Rev. CLAUDE FRANCIS, formerly in charge of St. Elizabeth's Chapel, Eagle Valley, and on the staff of the City Mission Society, diocese of New York; is rector of St. Margaret's Church, The Bronx, N. Y. Address, 948 E. 156th St., New York City.

NEW ADDRESS

DRIVER, Rev. WILLIAM AARON, formerly 625 W. Maple Ave.; 417 N. Liberty St., Independence, Mo.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK—The Rev. FRANKLIN P. BENNETT was advanced to the priesthood by Bishop Fiske of Central New York in St. Paul's Church, Syracuse, N. Y., April 16th. The ordinand was presented by the Rev. H. H. Hadley, D.D., and the Rev. Henry S. Sizer preached the sermon.

MASSACHUSETTS—The Rev. LESLIE L. FAIRFIELD was advanced to the priesthood by Bishop Sherrill of Massachusetts in St. Luke's Church, Chelsea, April 12th. The candidate was presented by the Rev. J. Edward Hand, and the Rev. Frederic C. Lawrence preached the sermon. The Rev. Mr. Fairfield will be a missionary in the District of Shanghai, China, under Bishop Graves.

NEW JERSEY—The Rev. PARKER FISH AUTEN was ordained to the priesthood by Bishop Knight, Coadjutor of New Jersey, in St. Matthias' Church, Trenton, April 17th. The Ven. R. Bowden Shepherd presented the candidate, who is curate at St. Matthias' Church, Trenton, with address at 312 Ardmore Ave. The Rev. Frederick B. Halsey preached the sermon.

OLYMPIA—The Rev. FREDERICK ALEXANDER MCDONALD was ordained to the priesthood by Bishop Perry of Rhode Island, acting for Bishop Huston of Olympia, in St. Stephen's Church, Providence, R. I., April 23d. The ordinand was presented by the Rev. Charles Townsend, and the Rev. Spence Burton, S.S.J.E., D.D., preached the sermon. The Rev. Mr. McDonald is assistant curate at St. Stephen's Church, Providence, R. I.

SOUTHERN OHIO—The Rev. PHILIP F. MCNAIRY was advanced to the priesthood by Bishop Hobson of Southern Ohio in St. Andrew's Church, Columbus, Ohio, April 8th. The ordinand was presented by the Rev. Gilbert P. Symons, Litt.D., and the Rev. Charles E. Byrer, D.D., preached the sermon. The Rev. Mr. McNairy is priest in charge of St. Andrew's Mission, Columbus, Ohio. Address, 1048 Champion St.

The Rev. PHILIP MONROE BROWN was advanced to the priesthood by Bishop Hobson in St. Andrew's Church, Dayton, Ohio, April 13th. The ordinand, presented by the Rev. Herman R. Page, will be rector of St. Andrew's Church where he has been in charge for several months. Address, 1056 Salem Ave. The Rev. Lewis J. Bailey preached the sermon.

SPRINGFIELD—The Rev. RALPH MARKEY was advanced to the priesthood by Bishop White of Springfield in Christ Church, Springfield, Ill., April 18th. The ordinand, presented by the Rev. Jerry Wallace, is priest in charge of Carbondale, Chester, and Murphysboro, with address at 404 W. Mill St., Carbondale, Ill. The Rev. J. M. Williams preached the sermon.

GOING TO EUROPE?

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FOUNDED BY SAMUEL A. B. MERCER

VOL. XVII APRIL, 1935 NO. 2

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Book Reviews
Notes on New Books

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CORRESPONDENCE

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The Archbishop of York's Itinerary

TO THE EDITOR: Early in the winter, the Archbishop of York accepted my invitation to visit America next December and January and requested me to arrange in detail the itinerary which in my invitation had been proposed to him. During the past two years there had gone to the Archbishop from dioceses, parishes, universities, and missionary organizations many requests for sermons, courses of lectures, and student missions. He had been unable to accept these until they could be combined in a program of one month, the utmost for which could be arranged in his calendar for the winter.

I have received and submitted to the Archbishop many invitations from dioceses and educational institutions which he has had regretfully to decline because of the limited time for his visit. The schedule of his appointments now nearly complete will include the following:

Dec. 7, 1935—Arrival.
Dec. 8—Washington Cathedral.
Dec. 9-12—College of Preachers, Washington, D. C.
Dec. 14-16—Cathedral of St. John the Divine, diocese of New York.
Dec. 17-18—Harvard University, Cambridge, Mass.
Dec. 19-23—Boston, Mass.
Dec. 24-26—Providence, R. I.
Dec. 27-Jan. 1—Indianapolis, Ind.—Student Volunteer Jubilee.
Jan. 4-9—Diocese of Chicago and University of Chicago.
Jan. 11—Sails from New York.

It is hoped that this schedule will leave sufficient time also for conferences with American representatives of the Conference on Faith and Order and the Universal Christian Council on Life and Work; also for public meetings in the interest of Church Unity in which the Archbishop is officially and personally concerned.

(Most Rev.) JAMES DEWOLF PERRY,
New York City. Presiding Bishop.

Tithes

TO THE EDITOR: In your otherwise admirable editorial on Tithes (L. C., April 13th) you make the old mistake of supposing that if tithes were not paid to the Church the farmers would be benefited. The tithe is merely a part of the rent, and if it were not paid to the Church it would be paid to the landlord, or, as was advocated about fifty years ago, to educational or welfare agencies. The tithe rent charge does not hurt the tenant or owner, because its amount is always taken into consideration when land changes hands, just as any other charges against property are considered when purchase price or rent is estimated.

Tacoma, Wash. (Rev.) W. B. TURRILL.

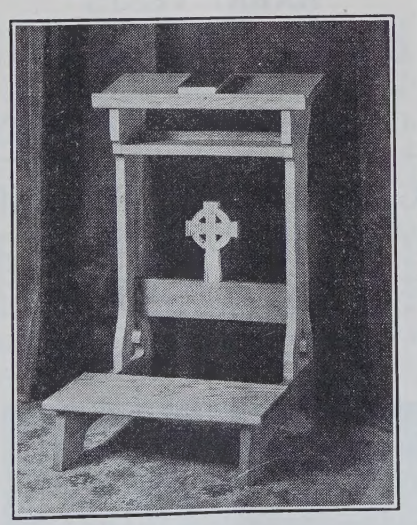
The Racial Episcopate

TO THE EDITOR: There is no desire on my part to prolong unduly the controversy on The Racial Episcopate now prominent in your paper, but I request this special indulgence because, through more recent contributions to the discussion than my own presentation of the subject, my position has been made to appear in a light entirely foreign to anything I have said or implied. The gentlemen who, in recent days, projected the controversy dealt with the merits of the erection of councils in certain of the provinces of the Church into which the colored communicants might be gathered, in separate bodies, under the superintendence of colored suffragans; and in discussing the matter I clung tenaciously to, and permitted myself to depart not a scintilla from, that specific issue: still Dr. Bragg and Fr. Culmer (L. C., March 9th and 23d, respectively) would make it appear that my contention was directed in measure toward the indiscriminate blending of all elements of the populace in every congregation of the Church.

There was no such intention on my part, and I am not concerned about the separate parish or missionary congregation: each of them is a distinct unit, with more or less autonomous government, and, by itself, will brook no interference. The Bishop has the exclusive power in appointing the ministry of the one, and the vestry calls the ministry of the other; and the call is made to whoever may be desired for the services to be rendered, and whoever is not wanted is left out of consideration, and in that arrangement no man's right is abridged. The vestry's selection is based upon its own point of appeal: piety, complexion, learning, nobleness of appearance, eloquence, good mixing, or whatsoever may charm; that right is incontestable, and, therefore, is not to be gainsaid by anyone.

In the parish there is no clerical assembly directing the parochial life, but the clergyman, the rector, stands alone, and all or any association of clergy therein is strictly according to his pleasure, both in character and scope of ministration; but in the diocesan life the aspect of things is different. In the diocesan councils the members meet on common ground and legislate for one another, and the

An Aid to Devotion



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moral demands of the situation require that every man representing a parish be admitted to the privilege of safeguarding his own and the common interests; and that he be not compelled to leave them to the notion or pleasure of others; and, between the two things, the right of representation in the diocesan council and the right of call to a rectorship, there is no parallel; for in the matter of the call to a rectorship, there are no rights anywhere, regardless of the complexion of the people constituting the congregation: that is wholly the prerogative of the people in whom the power of call is vested; and where no rights exist, it is impossible that any rights be violated. It is deplorable to think of the proclivities of some people for confusing thought.

Taking for granted there was no intentional distortion of my words, but an erroneous construction, it might here be said to advantage that elemental logic denies the justification to extract from a proposition anything that is not necessarily contained therein; and there can be no sanction, given in reason, for these gentlemen's deducing from my words what is not admissible by the normal laws of thought. Then Fr. Culmer writes thus: *What we vocally and mentally demand, we are not in position to physically exact,* inclosed the phrase in inverted commas, indicative of a verbatim quotation, and attributed the language to me. The sun has risen and set many a day since I have indited a sentence so miserably crude as that: it certainly cannot be discovered in anything I have written. My employment of the infinitive mood of the verb never departs from the model of the Book of Common Prayer, that superb handbook of rhetoric, in addition to the high purposes of its issuance—if one have only eyes to see. If such a course be admissible and acceptable—picking words at will out of a composition and reconstructing them at pleasure to compel a certain utterance from the source whence we would force its emanation—it would be easy to attribute most any sentiment or conception to Shakespeare or Milton. In doing this Fr. Culmer cannot enter even the plea of facturing a liberal quotation from memory; and—this is the most unkindest cut of all.

No, I have not counseled the obtrusion anywhere, by anyone, upon the singular rights of a congregation, but when a priest is called to the rectorship of a parish, and is duly installed therein, he becomes, automatically, an integral part of the clergy-body canonically resident in the diocese where his parish is situated, and, as such, is entitled to the rights normal to the clergy of that jurisdiction. This position has the support of the general canons, and cannot be discredited by the appellation "Utopian dream."

(Rev.) GEORGE FRAZIER MILLER.

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Subscriber More Than 30 Years

TO THE EDITOR: Regarding Chester Cameron Well's letter (L. C., March 16th), I have subscribed continuously to THE LIVING CHURCH for more than thirty years. My records are since 1904. I purchased copies at the famous old Astor House newsstand previously, and before that read its excerpted editorials in the equally famous religious editorial excerpt column of the New York *Evening Post.* Some years ago I asked, and now ask again, THE LIVING CHURCH for the date of my first subscription. I too am a layman but not of the Protestant Episcopal Church. I am a member of the Collegiate Church of Saint Nicholas, Fifth avenue and 48th street, New York City (Dutch Reformed). I joined the Dutch Reformed Church 46 years ago. Although following closely the Catholic Revival or Reaction, whichever it may turn out to be, I have been unable to desert the various Christian Churches whose people are nobly striving to be good; all of which are the result of the invention of printing in the sixteenth century. Sympathetically, I follow the Humanists, the Christian Scientists, the Oxford Group, and all of the others who are searching for the truth. The late Frederic Cook Morehouse was an extraordinarily able and assiduous advocate of his viewpoint. It might be rash to say that I hope to continue my subscription until I pass on. I have often been asked why I subscribe to THE LIVING CHURCH. Recently I subscribed from its first issue, to the new periodical *Reunion,* published in Cambridge, England, because its name, at least, suggests the finality of all religions.

WILLIAM A. DUREN.

New York, N. Y.

We regret that the early records of THE LIVING CHURCH are not such that we can tell the date when any individual subscription began.—THE EDITOR.

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The Living Church

VOL. XCII MILWAUKEE, WISCONSIN, MAY 4, 1935 No. 18

EDITORIALS & COMMENTS

The Population of the Church

A READER ASKS: "How can I find out the numerical strength of the Anglican communion—England, America, China, Japan, etc.? No clergyman I have asked has the ghost of an idea."

The question is not an easy one to answer. England, where one would naturally begin to look for a solution, has no religious census. The same is true of practically all the countries in Asia, Africa, and South America.

Probably the closest estimates as to the numerical strength of Anglicanism are those in *Whitaker's Almanac* and the *Churchman's Handbook,* published by the English Church Assembly, for the countries in which the Church of England and the autonomous Anglican Churches of the British Commonwealth are at work, and the *Living Church Annual* for the countries in which the American Episcopal Church ministers. Taking those three sources, and supplementing them where they are inadequate by reference to *Crockford's Clerical Directory* and the *Encyclopedia Britannica,* THE LIVING CHURCH has arrived at the following table, which is probably the only existing estimate of the total numerical strength of the Anglican communion—and fairly accurate, we venture to believe!

THE ANGLICAN COMMUNION

COUNTRY	MEMBERS	SOURCE
Europe:		
England	25,800,000	Whitaker's Almanac, 1935*
Wales	750,000	" " "
Ireland	164,000	Whitaker's Almanac, 1935 (census of 1926)
Scotland	164,000	Whitaker's Almanac, 1935*
Gibraltar and Continent	8,000	Estimated (2,000 Americans, Living Church Annual, 1935)
	26,886,000	
North and Central America:		
Canada	1,636,000	Whitaker's Almanac, 1935*
Newfoundland	85,000	Churchman's Handbook, 1934
Bermuda	16,000	" " "
British West Indies (except Barbados and Br. Honduras)	543,000	" " "
Barbados	133,000	Crockford, 1935
British Honduras	120,000	Crockford, 1935
U. S. A.†	1,974,000	Living Church Annual, 1935
Cuba	9,000	" " " "
Dominican Republic	2,000	" " " "
Haiti	5,000	" " " "
Mexico	3,000	" " " "
	4,526,000	
South America:		
British Guiana	79,000	Crockford, 1935
Brazil	9,000	Living Church Annual, 1935
Falkland Islands and West Coast	20,000	Churchman's Handbook, 1934
Argentina and East Coast	10,000	Estimated
	118,000	
Asia:		
India, Burma, and Ceylon	875,000	Churchman's Handbook, 1934
China	58,000	" " "
Japan	26,000	" " "
Korea	7,000	Crockford, 1935
Singapore	21,000	Churchman's Handbook, 1934
Persia	2,000	" " "
Jerusalem	8,000	" " "
Labuan & Sarawak	9,000	Crockford, 1935
	1,006,000	
Africa:		
South Africa (except Johannesburg)	602,000	Churchman's Handbook, 1934
West Africa (except Niger)	143,000	" " "
East Africa (except Zanzibar)	273,000	" " "
Zanzibar	11,000	Crockford, 1935
Niger	116,000	" "
Mauritius	10,000	Churchman's Handbook, 1934
Madagascar	23,000	" " "
Egypt and Sudan	30,000	" " "
Liberia	11,000	Living Church Annual, 1935
Johannesburg	93,000	Crockford, 1935
	1,312,000	

* These statistics in *Whitaker's Almanac* for 1935 are credited to *The Church Self-Government Chronicle,* Lent, 1931, and so are at least five years old.

† Including colonial possessions in North and Central America and West Indies.

COUNTRY	MEMBERS	SOURCE
Oceania:		
Australia (except Tasmania)	2,566,000	Churchman's Handbook, 1935
Tasmania	114,000	Crockford, 1935
New Zealand (except Waikato)	487,000	Churchman's Handbook, 1935
Waikato	55,000	Crockford, 1935
Philippine Islands	20,000	Living Church Annual, 1935
Hawaii	6,000	" " " "
	3,248,000	
TOTAL IN ANGLICAN COMMUNION	37,096,000	

WHITAKER'S ALMANAC (1935 edition, page 386) gives a table of world-wide population, by religious beliefs. In this table, Anglicans are presumably included in the general classification of Protestants, following the customary practice, to which most of us object. Separating them out on the basis of the above estimates, we arrive at the following interesting table:

RELIGIOUS MEMBERSHIP OF THE WORLD
(Figures are given in thousands; 000's omitted.)

Sect	North America	South America	Europe	Asia	Africa	Oceania	Total
Roman Catholics	40,000	61,000	220,000	7,000	2,000	1,500	331,500
Orthodox Catholics	1,000	.....	120,000	20,000	3,000	.....	144,000
Coptic Christians	.....	.....	.....	.....	10,000	.....	10,000
Anglicans	4,526	118	26,886	1,006	1,312	3,248	37,096
Protestants	70,474	782	88,114	5,994	1,688	2,752	169,804
Total Christians	116,000	61,900	455,000	34,000	18,000	7,500	692,400
Jews	4,510	100	10,000	1,000	500	30	16,140
Mohammedans	20	.....	5,000	160,000	44,000	.....	209,020
Buddhists	180	.....	.....	150,000	.....	.....	150,180
Hindus	150	.....	.....	230,000	.....	.....	230,150
Confucianists, Taoists	600	.....	.....	350,000	.....	.....	350,600
Shintoists	.....	.....	.....	25,000	.....	.....	25,000
Animists	50	.....	.....	45,000	90,500	100	135,650
Miscellaneous	25,000	2,000	5,000	18,000	.....	870	50,870
Total Non-Christians	30,510	2,100	20,000	979,000	135,000	1,000	1,167,610
Grand Total	146,510	64,000	475,000	1,013,000	153,000	8,500	1,860,010

IN SHORT there are some 692,400,000 Christians in the world, of which 522,596,000 or about five-sevenths, belong to the historic Catholic communions, and 169,804,000 or about two-sevenths, to the two hundred-odd Protestant denominations.

Relatively, the Anglican communion is strongest in Oceania, where it ranks first among all religious bodies. This is, of course, due to the fact that the most populous islands, Australia and New Zealand, are British. But it is relatively weak in North America, and glaringly so in the United States.

And there are still some 1,167,610,000 non-Christians—nearly twice as many as "those who profess and call themselves Christians"—so there is still an ample field for missionary endeavor.

Britain Votes for Peace

THE PROGRESS of the recent nation-wide peace vote in Great Britain is of very great interest. Over 7,000,000 have participated in the poll being conducted by Viscount Cecil of Chelwood, and it is anticipated that more than double this number will be reached before the canvass is concluded on June 27th. To date 6,616,313, or 97.1 per cent, favor Britain's continued membership in the League of Nations; 92.5 per cent favor an all-round reduction of armaments by international agreement; 93 per cent favor the prohibition of the manufacture and sale of armaments for private profit; and 94.1 per cent advocate the use of non-military and economic sanctions to check an aggressor nation from attacking another nation. Nor do these figures represent a merely sentimental pacifism, for 72.9 per cent favor the use of military measures if necessary to enforce the preservation of world order.

A dispatch to the New York *Times* from London indicates that "no peace movement since the war has caused so much bitterness" and that the returns are causing the government "increasing embarrassment," particularly the advocacy of the abolition of the private manufacture of arms. One hopes that the embarrassment will continue to increase and that the peace vote, coupled with the appeal of the Archbishops of Canterbury and York and other British religious leaders, will focus public attention on the British arms investigation which, like that of Senator Nye in our country, is bringing to light convincing and overwhelming evidence of the need for more effective control of the munitions industry.

The Child Labor Amendment

THE FIGHT for the Federal Child Labor Amendment continues, despite the opposition of powerful interests including, we regret to say, large portions of the secular press and members of the Roman Catholic hierarchy. Nevertheless, the outlook is not encouraging. Carl Knudson, in the April 24th issue of the *Christian Century,* tells how the opposition of Cardinal O'Connell, supported by the Boston press (with the exception of the *Christian Science Monitor*), defeated ratification of the amendment in Massachusetts. The same fight is being waged elsewhere as the amendment is considered in state after state, though it is only fair to say that some prominent Roman Catholic leaders and some outstanding daily papers have fought quite as valiantly in favor of the amendment.

In the words of the report of the President's Committee on Economic Security: "It must not for a moment be forgotten that the core of any social plan must be the child. Every proposition we make must adhere to his core." State legislation has proved hopelessly inadequate in controlling child labor and the NRA codes, while they have been partially successful in so doing, contain no guarantee of a permanent improvement in the situation.

Our own Church has taken an honorable and active part in the fight for the abolition of the evils of child labor. As long ago as 1907 the Church Association for the Advancement of the Interests of Labor sponsored a bill for the restriction of child labor in the New York state legislature and brought definite pressure to bear, so that there was enacted into state law a measure that has been recognized as one of the most adequate bills for the protection of children in industry adopted up to that time. In 1913 General Convention passed a resolution condemning in vigorous terms "the employment of children in labor beyond that adapted to their age and strength, and at times or places which would deprive them of an opportunity for education suited to their capacity." Subsequent resolutions of General Convention and pastorals of the House of Bishops have extended and elaborated this theme.

In the United States Senate, George Wharton Pepper, prominent Churchman and a member of General Convention, was, with the late Senator Walsh of Montana, largely responsible for the revision and final draft of the Child Labor

Amendment. Other Churchmen have been prominent in the fight for its adoption, notably Charles C. Burlingham, former president of the New York Bar Association and chairman of the national non-partisan committee for ratification of the Federal Child Labor Amendment. In the April, 1935, issue of the *American Bar Association Journal* Mr. Burlingham has presented clearly and convincingly the case for the amendment and has adequately answered the principal points raised against it by the American Newspaper Publishers' Association and other opposing organizations. Finally, the vigorous support of President Roosevelt and his desire for the early ratification of the amendment is, or ought to be, a matter of common knowledge.

But the battle for Federal control of child labor is far from won. Although the amendment was passed by Congress and sent to the states eleven years ago, only twenty-four of the necessary thirty-six states have ratified it to date. Indeed, enough states have definitely voted against ratification to defeat the amendment were it not for the fact that the Constitution specifies no time limit in which ratification must be completed and the way is therefore open for these states to reverse their position and ratify the amendment in subsequent sessions of their legislatures, as some in fact have done.

Married Priests

ROMAN CATHOLICS must naturally be surprised at the article in the May issue of the *Forum and Century* entitled "Should Catholic Priests Marry?" To be sure, the name of Mary O'Neill used by the author is a *nom de plume* but the text of the article indicates that it is written by a devoted member of the Latin communion.

The author says that this problem comes home to her particularly because she has a son who is planning to study for the priesthood. She realizes that her protest will probably do little or no good but she expresses a firm belief that "a normal way of life for Catholic priests would be likely to raise present-day religious standards."

That celibacy is desirable for individuals who are called to that special vocation and is the "normal way of life" for them is a fact recognized alike by most psychiatrists and by the general public, as well as by the Church. But that the celibacy of the clergy is not an essential part of the Catholic faith is recognized not only by Eastern Orthodoxy and Anglicanism but by the Roman Church itself, as the priests of many Uniat communions are married. Indeed, one of the great problems that the Roman Church faces in this country is that of mining and industrial communities in which, side by side with the ordinary parish with its Irish or German celibate clergy, there is a Uniat parish with its married priest and his family. The mutual misunderstanding in such cases almost inevitably leads to strife and bitterness.

In the Anglican communion the value of the married priesthood has more than proved its worth. In the normal parish the priest with his devoted wife and children is a living example of harmonious and happy family life. The exceptions that are occasionally reported in the daily press merely go to prove the rule. One has but to stop for a moment to think of his own clerical friends and acquaintances to realize the absurdity of the false proposition so often exploited by the press, stage, and screen, that the children of the clergy are sinners beyond most men and ne'er-do-wells. If more objective statistics are required the frequent studies of the names contained in *Who's Who in America,* with the high percentage of ministers' sons represented therein, is adequate answer.

In our own Church we have a further value in the married ministry which is possessed neither by our Roman Catholic or our Protestant brethren, namely that of the married priest-confessor. It is noteworthy that mature men and women faced with the problems of their own married life and the raising of their children very generally prefer to make their confessions to priests who have themselves had practical experience in the same problem. This is perfectly natural, for while the sacrament of penance, like the other sacraments of the Church, is hindered neither by the inexperience nor the unworthiness of the ministers, nevertheless ordination does not confer upon anyone the ability to give able spiritual counsel in the confessional. That ability comes from three sources—personal godliness, personal study, and personal experience.

One of the most beneficial effects of the English Reformation was the restoration of the married priesthood to the Anglican Church. If and when in the providence of God the great Roman communion permits all of its clergy to choose between the married and the celibate life, our mutual understanding of one another's problems will be brought much nearer and the cause of Catholic reunion will be greatly advanced.

"As Religion Sees It"

SINCE RELIGION in its practical application is concerned with all the vital issues confronting the world in the present day, every moral, social, or political question has its religious bearing and interpretation. Acting upon this conviction, the National Conference of Jews and Christians, through its news service, is syndicating to a selected list of religious and secular periodicals a weekly feature under the general heading, "As Religion Sees It." Under this heading distinguished clergymen of the Catholic, Protestant, and Jewish faiths will in turn discuss social, moral, ethical, and economic questions from the religious point of view.

THE LIVING CHURCH will present this feature exclusively in the press of the Episcopal Church. The article this week by the Rev. Wilfrid Parsons, S.J., Editor of *America,* is the first in the series. In presenting this series THE LIVING CHURCH permits each contributor the utmost freedom in his expression of opinion, whether or not that opinion agrees with the editorial policy of this paper.

Among the eminent contributors to this series during the course of the coming year will be Bishops Parsons and Scarlett of our own Church, Msgrs. Ryan, Sheen, Belford, and Frs. LaFarge and Wilbur of the Roman Catholic Church, Bishops McConnell and Moore and Dean Hough of the Methodist Church, Dr. Cadman of the Congregational Church, Dr. Fosdick of the Baptists, Dr. Jenkins of the Disciples of Christ, Dr. Merrill of the Presbyterians, and Rabbis Wise, Silver, and Magnin. The symposium to which these and other prominent religious leaders will contribute will constitute a representative cross-section of Christianity and Judaism in America in its social and ethical aspects.

Through the Editor's Window

AMONG THE LATEST freak weddings to be reported is one on Easter Day at Mineola, L. I., in which one of our clergymen, the Rev. William B. Sharp, rector of the Church of the Nativity in that community, is said to have participated. The wedding took place in a skating rink and all of the members of the wedding party, including the officiating clergyman, wore roller

skates. Can anyone wonder that the Church falls into disrepute when her priests indulge in such absurdities?

ALONG WITH many other viewers with alarm we have looked askance at the development of the drug store into an institution for the sale of almost anything and everything except drugs. It is therefore with a sigh of relief that we note that at least one state in the union is planning to do something about it. A bill has been introduced into the Idaho Senate prohibiting pharmacies from conducting rooming houses, constructing highways or bridges, or selling automobiles, tombstones, or caskets. The line must be drawn somewhere and this is as good a place as any.

A CONTRIBUTOR sends the following, with the title, *Litany of a Lunaphile:*

Lord, from realism save me,
Let me always be a little mad;
Take me firmly back to "Alice"
When perplexed by fact and fad.

If this modern craze for speeding
Makes assault upon my soul,
Let the White Queen guide me fleeing
With the Rabbit down the Hole.

When the tabloids beat about me
And all salacious, filthy things,
Let my soul relax in sealing-wax
And cabbages and kings.

Whate'er my sins and follies,
Be their penance sharp or mild,
Let me ne'er forget the Duchess
As she spanks her sneezing child.

Oh, let me never merit exile
From that land of senseless peace
Where the March Hare gazes glumly
As the Dormouse takes his ease.

Lord, from realism spare me,
Let me always be a little mad;
Keep me safe and sane with "Alice"
Far from modern fact and fad.

E. DEF. R.

ANSWERS TO CORRESPONDENTS

W. E. C.—(1) The Church has no legislation as to the number of times a layman may partake of the Holy Communion in one day. The primitive Church did not have more than one celebration in one day, and this custom is maintained in the East. The Western Church has more than one celebration in one day, but so far as possible the clergy and laity maintain the tradition of partaking of only one Holy Communion. (2) It is permissible for the Anglican clergy to celebrate more than twice a day if the parochial or missionary work makes it necessary. Roman clergy are granted dispensations in certain cases. The Anglicans are governed by the law of necessity. The Roman clergy are forbidden to celebrate more than twice, unless dispensed, except on All Souls' Day and Christmas, when three celebrations are allowed.

J. W. M.—The black four-flanged biretta may correctly be worn by the priest possessing the Doctor's degree, but the use of colored piping and pompon is an innovation which has been brought in from the University of Louvain. It is confined mostly to the eastern part of the United States.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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What Knights Do For the Church

First Prize Essay, Knights of Sts. John Nationwide Contest

By Frank A. Willard, Jr.

THIS TOPIC, What Knights Do For the Church, covers a wide field of activities. The service of acolytes on the altars of our churches is one of the most important. Their undying loyalty and service constitutes an important part in the activities of the order. For example, a certain chapter has a Lenten project of serving at every daily Mass aside from the Sunday services at which their members are always present. Also, the order does fine service in Church school work. By teaching, doing secretarial work, conducting pageants, and by ever being good members, they are of great assistance to the pastor in charge.

The order is always ready to coöperate with other Church societies in doing things for the Church. One of the important chapters is always sponsoring some entertainment or other activity with the Girls' Friendly Society, thus illustrating what the Knights do for the Church by coöperating with other organizations. Some chapters have adopted a program of social service by which they conduct drives for the Red Cross and other charitable organizations. In these times of strife and want, the most humble services of the order are sure to be of some good. They have lived up to the proverb that "charity begins at home," by being of assistance to their own community as well as the foreign field. By conducting various kinds of entertainments and other money-making schemes they give gifts to the church. The amounts may be small but have a great deal of meaning behind them.

Their attitude of spiritual devotion to God and man sets an example for the younger members of the Church, thus assisting the rector in making the younger minds more Churchly. Next to serving on the altar, most of the Knights are members of Church choirs, thereby performing again a service to the Church. An activity not so often practised is doing janitor work around the church, such as mowing lawns and keeping the church clean and neat. This is done mostly in small parish churches, but nevertheless is of service to the church. Thus, also, this aids the church financially.

Sacristy duties are performed by some members of the order and thus assist the priest in preparing the sacred vessels and Eucharistic vestments. These duties are better performed by one person than by many, for then one individual can assume all responsibility.

The Knights' custom of complete unity insures true sportsmanship in all sports and other activities, spiritual and social, thus warding off silly quarrels and saving the rector many worried times. The ritual of the order, together with the ritual of the Church, indeed makes better Church members and better laity and clergy for the future. Another activity the Knights do is canvassing for the pledges from the members of the congregations for the annual support of their Church and the mission field. This next act of service is one I consider excellent —that of the older members teaching in higher institutions of learning in the foreign mission field in the Orient.

I have endeavored to show "What Knights Do For the Church." There may be other things to do not known that are of service to the Church, but I am sure that whatever they are, they are done with a Godly and manly spirit.

THE PERFECTION of the soul consists not in speaking nor in thinking much of God, but in loving Him sufficiently.—*Molinos.*

Discipleship and Partnership

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

IT SHOULD BE SAID and plainly said from one end of the Church to the other that what we need is such a revival of solid, sincere, honest, heart-searching discipleship that every person who says in confirmation "I do take Jesus as my Lord and Saviour" will bring that vow face to face with his income, whatever it is, and be honest to God as he is expected to be honest to his country. We all love our country. We would die for it. We swiftly resent and repudiate any slur upon our patriotism. But our country nevertheless says to us, "Let me see your income! It is not enough to sing the Star Spangled Banner. You are debtor to your country. Pay me what thou owest!" And tax evaders when caught, as Al Capone was caught, go to jail. They are not desirable citizens.

Well, we Churchmen profess love to Jesus Christ. We claim His Kingdom as our spiritual *patria;* we put the cross up even above the flag. We would die for Him, at least we say we would. And not a few Christians have done so. Now the question is pertinent: Can we sing "In the Cross of Christ I glory" and "I love Thy Kingdom Lord," and do less for Him and His Kingdom than we are forced to do for our country?

Proportionate giving is the only honest giving. Not what are others giving, but what is the dedicated share of my income? The income tax returns provide for a fifteen per cent deduction of gifts to the Church, to charities, to benevolences, to educational enterprises, that is to say for a tithe, a tenth plus half that much as a plus offering. If out of a tithe of all our incomes, only one-half of such tithe were given through the Church of our love and allegiance, the Church would leap forward to her task instead of hobbling along shackled with recurrent deficits. There are people, some very poor, who scrupulously devote a tenth of their income to love of their neighbors and the Church receives a large share of that tithe: and there are some very well-to-do, God bless them, who do that and even more. But there are many, yes, many more, who still follow the old and shameful method of what they amusingly call "supporting" the Church by donating—I think they usually call it "donating"—something in the loose collection on Sundays. A loose collection which shows a rather loose connection. A loose collection which as Dean Dewitt used to say "is always a 'tight' collection," as if their Church were a beggar and not the beloved community; while others give annually a lump sum which is actually far less than a week's income. In America in a year 551 millions is expended for Church and religious benevolences. It is a huge sum. But it is less than one-half what we spend upon tobacco and 300 millions less than we spend upon drink, and narcotics. What are the basic values of our so-called civilization? What are the great objectives of society? President Roosevelt has stated "that the great objective of both state and Church is the more abundant life." The basic values of such a life are clearly moral values and these are rooted in the standards of life—treasured, developed, and made effective by religious conviction and teaching. Of course a Christian simply cannot be a true disciple of Christ and spend more on drink and tobacco, yes, and on movies and automobiles, than he gives to the coming of Christ's Kingdom.

"Beware of covetousness" said our Lord. "A man's life consisteth not in the abundance of things he possesseth." "No man can serve two masters." "Lay up for yourselves treasures where moth cannot corrupt and thieves cannot break through and steal!" If you would be rich—rich toward God—invest in Him and His Kingdom, be a steward of His gifts which He has given you, declare to Him the dividends on the investment He has made in you, for be sure you will give to Him an account of your stewardship.

These things must be said. The Church is hindered in her march not by enemies without but by false disciples within, and after all, money is a counter not only of trade but of love, an index not only of a nation's credit, but also of a Christian's sincerity, a measure not only of the prosperity of a state, but also of the prosperity of a soul. I call you in 1935 to a task, but first of all I call you to a heart-searching renewal of true discipleship. A task without such discipleship is a difficult and disagreeable job. A discipleship without a task is a feeble and bloodless sham. Harness to the task a sacrificial discipleship and the result is a triumph offered upon the altar and laid at the Master's feet.

CHANGES without number have taken place. But the outlines of the Church's problems remain the same. Then she thrived only upon sacrifice. Today she still goes forward only when the nail prints are found in the hands and feet of her children. The measure of her progress is still the measure of her followers' sacrifice.

Communism I regard with horror. It spells to me, and no doubt to many of you, economic prostration, social degradation, philosophical materialism, and religious persecution. But there is something beating away at the heart of that movement, something that gives it a wild vitality, something that kindles imagination in youth, something that creates a mystical ardor which flames out in its devotees, something that strangely resembles the passion of the early Christians and makes them welcome martyrdom. What is it? It is not Karl Marx. It is not a deep seated perversity. It is not cupidity. It is not an iconoclastic frenzy. It is not a savage and cruel lust for power. This deep and powerful pulse which beats in the veins of its purest and noblest adherents is rather a terrible consuming fire of compassion for the under-dog, a mystical awareness of the sacred character of the whole race as one body, so that when one suffers all suffer. The doctrine of the Incarnation will be heard. The organic oneness of the human need which Jesus taught cannot be disregarded. The voice of St. Paul takes on strange accents, but it can be discerned even amid tones of blasphemy. We are all members one of another. And if Communism with all its materialism, all its atheism, all its class warfare, all its resort to force, is to be checked, I believe it can only be by a Christianity which shall as of old flame with passion against every exploitation of the bodies and souls of men, and flame with compassion for every one who is sick, or old, or poor, or ignorant, or lonely, or forsaken, or sinful whether it be one of the teeming ten thousands of half starved coolies in China, or

one of the men and women in the poverty stricken neighborhoods of Chicago.

"A man was starving in Capri,
He moved his eyes and looked at me.
I felt his gaze, I heard his moan
And knew his hunger as mine own.
No hurt I did not feel, no death
That was not mine, mine each last breath
That crying met an answering cry
From the compassion that was I."

I plead for partnership. Partnership with God in His divine enterprise of love, partnership with Jesus and His Church which is His Body, partnership with each other as parishes and missions in a great centenary enterprise, partnership with the National Council in a mission of world redemption, partnership with each other as citizens of a republic, partnership of our country with all countries in saving a world from war and keeping us in peace and brotherliness, partnership with all our brothers and sisters who need our help in their day of great distress.

PRAYERS

For the Society for the Propagation of the Gospel *

O LORD, in whose sight a thousand years are but as yesterday, we, Thy unworthy servants, offer unto Thee our thanks for the establishment of our Society and for the long-continued favor and protection which Thou hast bestowed upon its endeavors to extend Thy Kingdom upon earth: send down, we beseech Thee, Thy blessing on it, and prosper its labors for the advancement of Thy truth, as well by the extension of the faith of Christ in the lands where His name is already heard, as by bringing the forces of the Gentiles into Thy holy Church, from the rising up of the sun unto the going down of the same.

O LORD, remind us perpetually of the example of those Thy servants, the founders of this Society; by whom under the guidance of Thy Holy Spirit this design was undertaken. Give to us and our successors grace so to follow their steps that we may labor earnestly until the everlasting Gospel is preached in all the earth, to every nation and kindred and tongue and people; and this we beg through Jesus Christ our Lord. Amen.

Anniversary Week Prayer

ALMIGHTY AND EVERLASTING GOD, who dost govern all things in Heaven and earth: grant, we beseech Thee, to the Society for the Propagation of the Gospel all things that are needful for its spiritual welfare; and so guide and bless the work of this Society that every effort may set forth Thy glory and set forward the salvation of all men; through Jesus Christ our Lord. Amen.

* The Society is celebrating its 234th anniversary during the week of May 4th to 11th.

The Christian Socialist

THE Christian and Catholic religion is not a comfortable religion (in the sense usually employed), but rather a very disturbing thing. The Christian law of life challenges all along the line a society based and built mainly on the instinct of selfishness and acquisitiveness, and on might as equivalent to right. Catholic Christianity would reverse these values entirely. It proclaims that we and our weakest brethren are one; that in their sufferings we too must suffer, and that we must labor to overcome those sufferings. The Catholic religion is quite alarming! To the conservative and timid and selfish it will again seem that "these that have turned the world upside down are come hither also." But that is wrong—profoundly wrong. The Christian Socialist would turn a topsy-turvy world right side up once more. For he believes with all his heart there is indeed "another King, one Jesus!"

—Rev. G. M. Williams, S.S.J.E., D.D.

Churchwomen Today

Ada Loaring-Clark
Editor

Forward With Him

THE BISHOP OF EAST CAROLINA sent the following message to the women of his diocese after their recent annual meeting. It is so pertinent and fitting for each one of us that I am sure you will enjoy and take to heart the part I quote: "We came back to our homes with the consciousness that we had been on a mountain top with God. We felt His presence, and I believe that some of us heard His voice more clearly than ever before. The great note of the meeting was *Discipleship*. We stressed the necessity of keeping close to Him as He goes *Forward* to save and sweeten a restless, bitter world. Let us not forget the message and the glory of the mountain top as we go through the valley of ordinary life during the coming year. Moses believed that he left Jehovah on the mountain top when he returned to the valley where his people waited. You and I *know* that we did not leave Jesus on any mountain top of spiritual vision, but that He is in the valley with us; the Master who still says, "If ye continue in My Word, then are ye My disciples indeed."

"God marches Onward. Each new dawning day
Finds Him a little further in His plan,
A little distance gained upon the way
That leads on to the brotherhood of man;
And with Him on that height serene and dim
Stand all of those who choose to walk with Him."

Something New

I AM SURE you will like to know of something quite new the Girls' Friendly Society has done. Always alive and alert it has published a series of four booklets that will be of great help to leaders of G. F. S. groups and, in fact, to all leaders of young people. These four publications are replete with new ideas, things that can be done in programs, play, or study. They are called: *The Dramatic Workshop, Making Reading Your Hobby, Inexpensive Handcrafts,* and *Games for Grown-Ups.* Many splendid new suggestions are brought to the attention of those charged with program building; ones that will add to the interest of the participants as well as to the enjoyment of others. The four can be bought for thirty-five cents or at ten cents each.

In another new publication, *Program Trails for Younger Girls,* you will find original ideas for juniors. (From six to thirteen years of age.) There is variety and vim in these program trails as given under the headings of games, parties, handcrafts, and worship. (Price 40 cts. Girls' Friendly Society, 386 Fourth avenue, New York City.)

Erratum

WHEN I WROTE (L. C., April 6th) of the book, *Meditations,* as given in Atlantic City, and which was recently published (Morehouse), I erred in giving credit for the helpful and inspiring Introduction to Miss Grace Lindley. This introduction was written by Sister Elspeth of the Sisterhood of All Saints' Sisters of the Poor, Baltimore. Both ladies I am privileged to call my friends. I know they forgive me. Miss Lindley is most anxious that the correction be made.

The Missionary: a Dissection and Analysis

By Virginia E. Huntington

THE MISSIONARY MIND has ever held for me the fascination of an imperfectly explored region and for years I have sought to catch it unaware. Not the platform mind, at once revealing and reticent; not the formal discretions of its utterances, so allied to the cautious banalities of diplomacy; but that mind deshabille, at ease, off guard. Vainly have I hoped, ineffectually have I probed. Missionaries are wary creatures and walk delicately.

In the early days of my missionary life I used to gaze wistfully at veteran missionaries, awed to think what lay behind a benign exterior; what hardships endured, what treasures of travel stored, what misapprehensions discarded, what riches retained. What of early ardors quenched, assimilated or fulfilled? Did travel mean more to them than to the casual globe-trotter, or was it only a means to a desired haven, a necessity not to be foregone?

In lieu of better data the mind turns inward on itself and finds ardent and ready response; moreover discovers an eagerness to interpret to any who care to listen. To begin with, the missionary is inveterately one-track; every episode, every experience, is interpreted through the missionary eye, colored by missionary thought. As one travels the three thousand miles that thrust through a cross section of the United States the varied scene is unvoluntarily interpreted in terms of missions.

Blessed interval of travel between the ardors and rigors of furlough and the resumption of the familiar round of mission life; blissful episode devoid of responsibility when one can savor in retrospect the marvels of furlough safely endured! When the mere fact of existence is enhanced as one rushes carefree through an unfolding and varied panorama. The mind of one who thinks and functions in terms of ten thousand miles of land and sea ought to be forever different from one whose experience is more restricted. Mark you, it does not inevitably follow for one meets on journey missionaries of limited outlook, while there are vivid souls confined within the space of bed or room whose spirits are at home on the Seven Seas. Let us put it this way: The mind that first adventures in the possibility, the desirability, of compassing the miles on miles is a different mind and a different spirit, desirous of the unknown, the unforeseen. His feet would tread the inaccessable, his spirit would follow far shining pathways of the sun to serve his God.

Every true missionary is, then, in some sense an adventurer, a wayfarer, a pioneer, and shares too, the ardor of the explorer, the poet, the artist, all of whom seek an elusive goal; for the shining heights of the spiritual world are akin to the incredible beauty of high mountain peaks blessed with snow. That exquisite awareness of spiritual beauty inherent in mountain climbing expressed by Mallory who lost his life in attempting the last few hundred feet of Mt. Everest reminds us that all beauty, all ardor, all aspiration, are one—broken lights of the Light of Lights, a partial grasp of the Ineffable.

IF I SEEM to imply that the missionary has in some measure a greatness of soul, a catholicity of outlook, and lives a highly privileged life, let me hasten to add that he knows the humility that comes of lucid vision. With St. Paul he knows how to abound and how to be abased. He owns the proud assurance and deep satisfaction of one who has responded to a very real vocation, one who traffics in divine matters; but he also knows himself inevitably destined for failure, so immense is his hope, so curtailed his efforts by his own human limitations, so thrilling his task. After all, the missionary is a very average individual. His successes and failures are, by and large, the normal ones; yet he is a target for criticism because of the height of his aspirations. He suffers the comparison of littleness allied to immensity. Disliked, tolerated, ridiculed, misunderstood, he yet persists and permeates his chosen environment. The world likes to make of him a type, yet he ever eludes a perfect classification. Every gift finds scope on the mission field; that of the executive, the evangelist, the accountant, the scientist, the artist, poet, musician, the plodder, the scholar. That he is, beyond all of these callings, a Christian missionary serves only to accentuate his gifts.

It is the single eye, the one-track mind, that has given him his drive in the past, and made his impact in some degree irresistible. Missions in its later phases during the past quarter of a century have developed breadth and tolerance at the cost of a narrow but powerful sincerity and definiteness of conviction. It is impossible to say just what influence this change will exert on the future of missions, but I have elsewhere given warning (Re-thinking Missions, *American Church Monthly*, May, 1933) lest our theology become devitalized until our "message" becomes an optimistic humanism.

AS MY Pullman window has, for four days, framed for me a varied scene and changing climate the three thousand miles recall the drama of life on the mission field: the intimate loveliness of New England so like the loving welcome given the new missionary who looked with dismayed appreciation at signs of the amenities of life, so ardently sacrificed in expectation. The real sacrifices were there, but like the New England winters, withheld their severities for a season. Reminiscent of the plodding first year at a difficult language were the stretches of mid-western prairie, and the heavy Chicago fog was mild compared with the discouragement that befogged the tired mind when Chinese ideographs confused the brain. Joyfully we passed on to the blue and sunny brilliance that was Utah and Nevada where the gray-green loveliness of sage-brush stretched away to meet the distant snow-capped mountains. These spoke to me of the months of patient, obscure work lighted by occasional awareness of the high and distant goal.

Landscape thus over-reaches itself and becomes more than its own lovely reality, becomes also an interpretation, a parable; and always, an intimation of the Holy. But if landscape is thus supple to ones thought and imagination, what of seascape? Here indeed divinity has His habitation, again walks upon the waters; we hear His authentic and unmistakable voice in storm, He paints His vivid promise in the heavens in a perfect rainbow when even the careless and cynical understand something of His meaning. One wakes and sleeps amid majesty and carries forever a recollection of perfect beauty. There are perhaps two types of missionary: those who read their Bibles on deck and others who read them in private. To both types the sky and sea furnish immediate access to the divine where one reads history, promise, and prophecy in color and cloud. And binding the days and weeks on journey are the rhythms of the

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The Legion of Decency

By the Rev. Wilfrid Parsons, S.J.

Editor of *America*

THE LEGION OF DECENCY is celebrating its first anniversary. As a result of the crusade, the artistic values of the films have increased, but the producers have not yet been converted, says Fr. Parsons, editor of the well-known Roman Catholic weekly review. ¶ This is the first of a series of articles under the general subject, "As Religion Sees It," to be published in THE LIVING CHURCH.

JUST a year ago, the Legion of Decency began its career as one organized movement to assist in cleaning up the motion pictures.

The scheme evolved was simplicity itself. The bishops had the good fortune to hit upon a title which "caught on." They formed no national body with by-laws and officers or dues. They respected the diocesan organization of the Catholic Church. The only standardized thing about it was the Pledge of Decency. By this members merely recognized openly their already previously existing obligations in conscience to stay away from films which are subversive of good morals. On this basis, anybody could join, and a tacit invitation was held out to those of all beliefs to take the same or a similar pledge. Protestant Churches, singly, and also the Federal Council of Churches, as well as the principal Jewish organizations, joined wholeheartedly in the movement throughout the nation.

The effect was electric. Probably 8,000,000 people signed the pledge. The industry took alarm. It had in 1930 signed a Code of Morals, obligating itself to observe it, but had in practice repudiated that signature. Now it was faced with the consequences, for motion pictures in those intervening years had gone beyond the bounds, not only of what should constitute good entertainment for the masses, but of ordinary decency. The industry was not slow to see that such an organized movement meant business. It sent two envoys to the Bishops' Committee. It made a new commitment to observe the code, and it signified its intentions of meaning it this time, by offering to set up a code administration in Hollywood, with full powers to reject any scenario or completed picture that violated the code. It was openly stated by the bishops that this was their minimum requirement, and tacitly recognized by the industry that only a continuance of pressure by the Legion would insure satisfaction on a lasting basis.

At this point, it is well to recall just what the Legion intended to do. It had nothing to do with anything but the motion pictures. Other moral crusades could be carried on, but not by the Legion, which believed in first things first, and one thing at a time. It had nothing to do, itself, with the film as art. It did not advocate political censorship. It proclaimed that the responsibility for good pictures lay on the industry, and that it was the right of the public to hold it to that responsibility; it declined to shoulder that responsibility itself. If the industry should later show, after a fair trial, that it could not censor itself, it stood ready to take whatever measures might be necessary. But it was a movement of public opinion, expressed in mass fashion, and it believed that public opinion would prevail.

Here also lay the reason why the Legion did not interest itself in any proposal, though thousands were made, to reform the industry by law, whether it be to forbid wholesale trade practices like block booking, or alliances of producer and exhibitor, or any other technical matter. It held that the making of pictures preceded all these things, and that good pictures are perfectly compatible with them. Experience had shown that exhibitors will take the films that promise box-office returns, and even now go to all lengths to refuse play dates to pictures they have booked in a block, in order to secure others that will pay, whether these are good or bad morally. If we stop the evil at its source, reasoned the Legion, namely, at the production point, we will have achieved our end. That end is simply and solely an ever higher standard of morals in this form of popular entertainment.

The results of this policy have fairly well justified it, all things considered. Previewing boards, which used to reject forty per cent of all films, now find it hard, especially in very recent months, to find one per cent that are entirely objectionable. The political censor boards have had their work reduced almost to nothing. Moreover, the artistic values of the films have increased; for the producers, not able now to use the cheap and nasty way to secure a laugh or a thrill, were forced to rely on legitimate methods.

One thing remains to do. The producers themselves are not converted, nor is there any hope that they will be. They will continue to travel the decent way as long as the pressure is on them. The real problem in Hollywood is the writer: in his brain originate the ideas that the Legion has combated. Drive out the indecent writer, and put the decent ones in his place: that is the next job for the Legion.

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The Missionary: An Analysis

(Continued from page 547)

Church year, freshly dear as they swing in harmony with the lovely rhythms of the sea.

But while the missionary loves to travel, and finds refreshment and enrichment in it, he is nevertheless no tourist; though he feels the happy compulsions that animate the explorer and the mountain climber, and shares the ecstasy of the painter and poet as he beholds a beautiful world, yet he is not primarily one of these. While he shares with all of these kindred spirits a sense of vocation, his is one of the most vital and delicate of vocations; he feels called to translate his heavenly vision into terms of the every-day, using frail human nature, his own and that of alien cultures, for the furtherance of his purposes, which, he believes, are not his own but the purposes of God. There comes to mind the picture of an immaculate Swiss town in the high Alps, a tiny church spire thrusting valiantly against lofty peaks. Just so the missionary plants the Church, deeply content to be used in vast purposes; ever cherishing a divine discontent as he views his work against the supreme heights and shining snows of his vision.

IT IS BETTER to lose a friend by death, than to lose him before death. —*St. Ambrose.*

A Historic Old Church

And Its Beloved Bishop

By George M. Block

ST. JOHN'S CHURCH, of Prairieville, Pike county, Missouri, stands on a plot of ground of unusual beauty, on a hilltop and surrounded by trees, with an outlook to the far horizons, especially to the north.

It is a square brick building of the old Virginia type and stands there in solitude, surrounded only by natural objects, as a monument to the faith in and love of the Church of those pioneers from Virginia, who, coming from the county of Albemarle, in the Old Dominion, into the then wilds of Missouri, in the first half of the eighteenth century, brought the Church with them. They began to come in 1834, and by 1852 there was a number of them settled in this new country, composed of the Meriwethers, Davises, Minors, Carters, Bankheads, Carrs, Dorseys, and others. They brought with them the old Virginia atmosphere, its customs, its life, and the Episcopal Church. These people were of sturdy pioneer stock. Many of them were descendants of the very earliest settlers in Virginia, the coming of whose ancestors, the Walkers, Warners, Thorntons, Meriwethers, Reades, and Martiau dated back from the time of Martiau's landing in Virginia in July, 1620 to 1650.

ST. JOHN'S CHURCH, PRAIRIEVILLE, MISSOURI

Martiau arrived in Virginia in July, 1620, three months before the Mayflower made its historical landing at Plymouth Rock. There is a curious historical fact connected with Martiau, which may be of interest. Martiau was a French Huguenot, a French Huguenot refugee from France who first went to England and thence to Virginia. He received a grant of the land on which Yorktown was afterwards built, and his descendant, George Washington, as Commander in Chief of the American Army, received the sword of Cornwallis when Cornwallis surrendered, standing on the very land once owned by his ancestor, Nicolas Martiau.

From such ancestors came the band of Church people who founded St. John's, one of the very oldest country parishes of Missouri, and it was and is the descendants of these early settlers in Missouri who have maintained and supported old St. John's down to the present time, in fact the present vestry is composed largely of such descendants.

At first, the ministration of the Church came to these people but seldom, but during that time they were preparing for the Church's definite coming, for when they built their own homes, they burned the brick and laid by the timber and obtained pledges for the money that would be needed for the church building they hoped and expected to build.

The famous missionary, Bishop Kemper, held very occasional services for these people when he passed that way on his journeys through his vast diocese; these services being held at private homes, and especially at "Ashburton," the home of John W. Davis, who seems to have been a real leader in establishing old St. John's.

The first record of any regular services which we have, were the services held by a Mr. Long, a lay reader and theological student, who was a tutor in the family of Walker G. Meriwether, whose home was known as "Aberdeen." These services must have been held in the early 1840s. The Rev. Mr. Gassaway, from Christ Church, St. Louis, once each summer held services in private homes. Shortly after 1850, this band of Churchmen and Churchwomen resolved to build a church and organized the parish of St. John's, and, during the time of the building, the Rev. J. T. Worthington, of Illinois, held services for them once a month in the Methodist Church, which is also located at Prairieville, and still stands there. The church was finished about 1856, and the first rector was the Rev. William N. Irish.

Among the rectors of this church was the Rev. Abiel Leonard, sometime later Bishop of Utah. His father was one of the famous judges of the Supreme Court of Missouri.

In the early days, St. John's was a very strong church and stretched out a helping hand to the church at Louisiana, Missouri, and the church at Clarksville, Missouri, one rector serving all three parishes. Now, the Louisiana church has grown stronger and St. John's has grown weaker, and it reciprocates the kindness of the old church at Prairieville, and the splendid rector, the Rev. David Coombs, serves the three parishes, giving Prairieville two services a month.

In the olden days, a peculiar custom prevailed in St. John's. The men sat on one side of the church, and the women and children on the other. In a letter just received from the Rev. G. M. Brydon, D.D., historiographer and treasurer of the diocese of Virginia, he says in reply to my inquiry about this: "It was a very old and widely observed custom (in Virginia) for men to sit on one side of the church and the women and children on the other."

ANY THOUGHT of old St. John's brings to the minds of those still living the picture of that great man who so loved, and was so beloved by, the people of old St. John's—Daniel S. Tuttle—Bishop of Missouri for thirty-seven years, and Presiding Bishop of the Church for twenty years. When Bishop Tuttle first appeared in St. John's, he gave as a foreword to his first sermon, the following: "I have come to live with you from this day forward, for better or for worse, for

richer or for poorer, in sickness and in health, to love and to cherish till death do us part." How well he kept this solemn pledge; we who saw him pass into the blessed life beyond know and appreciate it.

The writer heard Bishop Tuttle make a similar statement in his first sermon at Christ Church, St. Louis, after he came to Missouri as its Bishop, and also saw him laid to rest.

Bishop Tuttle was a rare character. Nothing escaped him. About a month before his final illness, the writer came out of a meeting of the Bishop and Council at the Cathedral in St. Louis, with the Bishop. He looked very tired. He was going home in the street car, he said. After much urging, he consented to go with my wife and me in a taxi. When we reached his home, he turned to my wife and said in his inimitable way: "Thank you for the ride, and, I think I ought to thank you for lodging too, for I suspect I took a nap on my way home." Then, he thanked the cab driver and shook hands with him, and passed into his home, and I never saw him again. I can truly say, "His life was gentle, and the elements so mixed in him that nature might stand up and say to all the world, 'This was a man!' "

When Bishop Tuttle made his yearly visitations to old St. John's and stood in the chancel, he was a bishop of all Churches. They all loved him and crowded around him for a touch of his dear hand. He never forgot a face or a name. The Bishop's visitations were always about the middle of September. He always stayed at "Aberdeen," the house built by Walker G. Meriwether, first of the band of Virginians to come to Missouri. In the month of September was the anniversary of the marriage of the youngest Meriwether daughter. She was born there. She and her husband lived in the old home almost sixty-two years. She was married there. There, her ten children were born, and the Bishop, as the years rolled around, would say: "You were born in this house, you were married in this house, your ten children were born here, you and your husband have lived here fifty, sixty, sixty-one years (as the case might be). Wonderful! Wonderful!" and whoever heard those words from his lips can never forget the thrill of that word—wonderful.

It was the custom at old St. John's to follow the Bishop's sermon (always given in the morning) with a basket dinner under the trees, and such a dinner! It was a Southern gathering. Everybody knew everybody, and the Bishop knew them too. It was food cooked in the old fashioned way. It was a delight to see Bishop Tuttle passing here and there, greeting and being greeted by great and small.

Alas, times change, and we change with them, and these experiences can never be repeated. When the time came for Bishop Tuttle to give up his missionary field, old St. John's entreated their beloved Bishop not to leave them. They reminded him of his betrothal vows to them, and he told them that as long as he had the strength to do so he would minister to them, and this he did until failing strength compelled him to do otherwise. It was a joy to see the children cluster around him. He understood and loved the little ones, and they understood and loved him. It was no unusual thing to see him seated on the floor in the midst of them.

Bishop Tuttle, to my mind, was the greatest man I ever knew. He always included in his evening prayers the one learned at his mother's knee, "Now I lay me down to sleep," and during the long illness preceding his death, even when his mind wandered, that little prayer was oftenest on his lips.

The General Convention in New Orleans in 1925 adopted a formal memorial to Bishop Tuttle and, at the same time, a personal memorial was prepared and offered to the Convention on behalf of the diocese of Missouri. This memorial, by some oversight, was not printed in the records of the Convention, and so it is made a part of this article as expressing the feelings, the thoughts, and the judgment of the diocese of Missouri:

> Bishop Tuttle was a great man.
> Great as a Bishop,
> Great spiritually,
> Great as an Administrator,
> Great intellectually,
> Great morally,
> Great as a Citizen and a Patriot,
> Great in his Charity and Tolerance,
> Great in his Catholicity,
> And greatest of all in his simplicity.
> A Prince among men,
> Beloved of all and of every creed and station, but most of all by those who knew him best—the people of his own Diocese—
> His very presence was a benediction.

"All Things Work Together for Good"

THE LORD shall preserve thee from all evil; He shall preserve thy soul." This was the faith of the sweet singer of ancient times; is it tenable today? Has the growth of knowledge through the centuries invalidated this simple trust? Are we justified in praying still that this Almighty Keeper, if He be such, may defend us alike outwardly in our bodies and inwardly in our souls—keeping from us the violence of adversaries and evil thoughts?

Somehow we find it more difficult to believe that God will take care of our bodies than that He will preserve our souls. Perhaps that is because we think more about our bodies; perhaps because we consider that the spiritual life, the life of the soul, lies more within His province. Or the difficulty may be deeper, as we observe that many good people suffer severely, and that our prayers to be kept safe are not always "answered."

How can we believe in God as Keeper when, as a matter of actual experience, we find that tragedies happen even to the upright, and that being a Christian is no safeguard against pain and loss? Many of the happenings of life appear to contradict the assertion that "all things work together for good to them that love God." Is it not a false promise, then, that "the Lord will preserve thee from all evil"?

It will not be thought an evasion, I hope, to suggest that the only alteration needed in the text, to bring it fully within the range of easily possible verification, is a change in the preposition. The Lord preserves us, at least, in evil.

An illustration will make plain what I mean. Some little while ago, a pilgrimage of wounded soldiers made its way to Lourdes. It was a sad procession, the great majority being sufferers from gas or shell-shock, seeking relief for shattered nerves or weakened lungs. One man was being wheeled in a bath-chair past a girl, who whispered to her friend, "Poor fellow! Does he think he will recover his two lost legs?" The maimed man overheard her remark and replied, "No, but I shall get the courage to do without them!"

God delivers us from evil, where we are willing to abide by His good and acceptable will; but He delivers us in evil, delivers us even through the evil, when we have thwarted His desire and brought calamity upon ourselves. Our prayer thus becomes one that we may so live as not to bring further adversities upon ourselves and others, but that even so, having sinned and having shared in corporate sin, we may be able to save something from the wreck, something at least as valuable as was in His first intention for us. —*Rev. P. T. R. Kirk in the "I. C. F. Journal."*

Church School Lessons and Christian Life

By the Rev. D. A. McGregor, S.T.D.

Executive Secretary of the Department of Religious Education, National Council

NOT LONG AGO I was participating in a conference on Church school problems. The rector of an important parish came in, stayed fifteen minutes, and then as he picked up his hat to go said, "What I want from you people is a system of education for my Church school which I can put into use and then go away and forget." Wouldn't that make life easy for the rector? Yes, but it is also important to realize that it might not provide any Christian education for the pupils.

THE PATHETIC FALLACY that a rector can adopt some particular system of education in his Church school and then leave it to run itself is here exploded by Dr. McGregor. This may be the Machine Age, but no such mechanical method can be adopted in the Church school. Dr. McGregor, who is in a better position to know than any of our contemporaries, emphasizes that the greatest need in the Church schools today is for clergy and teachers who will develop in the lives of the pupils the four strands of worship, study, fellowship, and work.

We are hearing the cry from many quarters today that we need better lessons for our Church school classes, that the old ones are not producing the results that we desire. It is assumed that the solution of our problems is in the production of a new lesson series which will automatically make our schools a success. I wish to present the view that this is a vain hope and that no series of lessons, in and by themselves, can do the work which we wish to see done in our Church schools. The lesson is a part of the work of the Church school, a very important part, *but it is only a part.* We cannot make our Church schools a success unless we recognize the other essential factors in Christian education and until we consciously and intelligently relate these various factors to the end that we seek.

The Objective of Our Church Schools

OUR CHURCH SCHOOLS are conducted for the purpose of nurturing our boys and girls in the Christian life. By these schools we hope to develop our children in a life of fellowship with God, a life of Christian attitudes to men, a life in the communion of Christ's Church. The end which we seek is practical and spiritual. All our educational methods are to be judged by their service to this end.

The home and generating center of the Christian life is the Christian Church. From her life, her teaching, and her sacraments we receive this life. The Christian life cannot be healthily developed except in relation to the Church. The goal of our educational effort must include a life in the fellowship and nurture of the Church.

In too many places there is a naïve assumption that if we lead the children through a sufficient number of class-lessons they will automatically develop in the Christian life. And in too many places there is an ignoring of the end while the school concentrates its attention on the book-lesson.

The Way of Christian Life and Growth

THE HISTORIC CHURCH has never accepted the position that the Christian life could be developed by a mere process of teaching. She certainly has included teaching and learning in her work but she has always insisted that Christian growth needs worship, Christian fellowship, and work. The primary emphasis of the Church has always been on the need for participation in worship and she has always sought to build up a fellowship of Christian people engaged in Christian activities. She has depended for her success on the weaving together in the lives of her people of the four strands of worship, study, fellowship, and work.

Modern education is today reverting to this historic position of the Church. It is losing faith in book learning as such and is insisting that true education occurs only in the fellowship of a group. Modern education is also teaching us that there can be no true education without activities and work.

Good teachers have always recognized these truths and have never tried to satisfy themselves with merely teaching a lesson from a text-book. They have encouraged conversation and discussion and have been eager to find ways in which that which was being learned could be practised. Formal worship does not occur in secular learning but the secular analogue of worship which is wonder and appreciation is essential in all learning.

When we ignore and make no plans for the factors of worship, fellowship, and work in our education, we are flying in the face of all Catholic doctrine, of all sound educational philosophy, and of all actual experience of good teachers. Lessons, of course, must be taught and the most convenient way to deal with the lesson is from a book, but no lesson or series of lessons can promote Christian growth in and by themselves without experiences of worship, fellowship, and work as part of the process.

Fellowship in Education

LET US DEAL with the point of fellowship first. Every healthy class is a community in which teacher and pupils share experiences, reactions, and views. Our Lord did not institute a system of individual tuition of his disciples. He wove them into a fellowship group and they learned the meaning of His message not only from His own lips but in the social reactions of the group which He created. Good teaching does not consist in telling things to pupils but in leading them into sharing social experiences. The pupils must be guided into these experiences if there is to be any real education and the planning of the activities of this group and of their guidance is an important part in the work of the teacher.

There must also be a life of fellowship between pupils and teacher. A pupil will learn more that is really valuable through friendship with a good teacher than he will learn through the lessons which the teacher may teach. Every teacher is really a pastor to his or her pupils and this pastoral relationship is much more important than the instructional work which the teacher does. Or rather, perhaps, we should say that the latter is ancillary to the former.

The fellowship of the Church is important in all education. The school is not an appendix to the Church nor a preparation for the Church. It is part of the very life of the Church. We have been doing a very real wrong to our boys and girls by exiling them from the rich fellowship of all ages in the Church

and by sending them to the parish house. We need not wonder if their religion becomes puerile when they are excluded from all participation in religious life with adults. If one wishes to educate children in the Christian life, one must see to it that they have the full experience of Christian fellowship in that life.

EDUCATIONAL ACTIVITIES

THE EMPHASIS on activities is very prevalent in modern discussions of education. More and more our best teachers are emphasizing the necessity of having some expression of each lesson in the form of creative work. We are discovering that children learn a great deal more by doing things than they learn by being told these things. It may be that some of the proponents of the activity programs in education have overstated their case but this must not blind us to the fact that there is a great deal of truth in their position. Our Lord said that the truest way to know the will of God was to do the will of God. If we are to lead children into a knowledge of God and of His ways, we shall have to lead them into situations where they will find and do this will.

This planning must be done by the teacher and pupils in consultation. Pupils need guidance in choosing the tasks which they are to perform, and the teacher must help them to select such tasks as will lead them into the fullest experience of the Christian life in relation to God and to man. No system of lessons can ever take the place of this learning through doing.

WORSHIP

WORSHIP is the outgoing of the heart to God and there can be no healthy Christian growth without this experience of worship. No lesson system can do the work for the life of a boy or girl which worship can do for him.

One of the greatest sources of weakness in our Church school work is that we have not given the children opportunity to engage in the richest and fullest possible experience of worship. Ordinarily the school meets in the parish house which is devoid of the beauty and the impressiveness of the church itself. Too often also the service of worship is conducted in a very formal or even in an amateur way. We are very careful to plan our services in church so that the sense of reverence and awe shall be evoked but by our method of conducting our Church schools we cheat the children out of this richest Christian experience. No lesson from the Bible or the Prayer Book can take the place in the education of the child of the actual experience of having his heart drawn out toward God. Children are quite competent to engage in prayer and praise and we owe it to them to give them all the help possible in doing so.

This means, however, that we shall have to plan a service of worship which is fitting to the life of the child. Our services of worship have been planned for adults and will need considerable change if they are to meet the needs of children. We are not seeking merely to go through the service but to evoke in the lives of children the same worshipful experiences which are evoked in the lives of adults. This is not an argument against the use of Morning Prayer or of the use of the Eucharist. It is quite surprising to discover how fully children are able to enter into these services but in the conduct of these services the inner reactions of the children must be considered and such changes must be made as will lead to the fullest experience of worship.

There must be some explanation of the service of worship to the children. It is more important that they should appreciate the service and react to it than that they should understand everything about it. We must be careful not to do too much explaining but to give the child's own spirit a chance or, in other words, to give God a chance to move upon the hearts of his children.

RELIGIOUS EDUCATION AND RELIGIOUS LIFE

IF CHRISTIAN EDUCATION is a process involving these four factors, study, worship, fellowship, and work, then our educational plans and programs must care for each of these four aspects. The lesson which is taught in a class is not the only means of education nor is it the most important means. It is only one part of a complex whole and the best lesson or lesson series in the world will fail to achieve the desired goals if it is not accompanied by and closely related to other experiences of worship, fellowship, and work. That which a child learns in a Church school lesson is not as important in the formation of his character as the friendship and fellowship which he has with teacher and other pupils. The most powerful force in education is that which happens in his own experience as he approaches God in prayer and praise and as he takes up tasks in company with others. Education, particularly Christian education, is a very complex process and the lesson is merely one part of it.

Some day we will have a new mode of religious education. This new education will, of course, have its lessons but it will be free from domination by the bookishness which has characterized so much of our Church school work in the past. It will be thoroughly religious and Christian in that it will constantly seek to assimilate the children into the life of the Church of Christ. It will be thoroughly social in that it will depend greatly on the personal relations of the pupil with the teacher and on the social experiences into which the pupil enters in the fellowship of the Church.

It will be an education of the imagination and of the emotions for it will depend very largely on the invisible movements of the spirit of God on the hearts of children.

The greatest need in our Church schools today is for clergy and teachers who will try to bring back into the life of the school those experiences which have been largely ignored and lost. Such leaders will find as they work out their plans for worship, fellowship, and work that the burden of responsibility on the teacher is greatly lessened as they recover true Christian methods of education. They will find that the weariness of centering attention on a book will be replaced by a joy and a vitality which come from providing occasions for real religious experience for children.

THE RUSSIAN BISHOPS

SINCE they have sown their lives in exile, hunger, and cold,
Since pain could neither hinder them nor prison smirch,
White spiritual forests will shoot up as of old,
For the blood of the martyrs is the seed of the Church.

They will spring from red soil, silent, invincible,
Gleaming against darkness like wands of silver birch;
Ghostly trees a woodsman has no power to fell,
For the blood of the martyrs is the seed of the Church.

ELEANOR GLENN WALLIS.

A PRAYER FOR MOTHER'S DAY

FOR Thy most lovely Mother,
And for mine,
My heart is filled
With sweet and pure delight—
And when my own I see again,
May I
Of Thine, oh gracious Lord,
Be granted sight?

LUCY A. K. ADEE.

What Is a Deaconess?

By the Rev. John R. Crosby, D.D.
Rector of St. Luke's Church, Seaford, Delaware

I NOTE with considerable interest the editorial suggestion (L. C., March 16th) that the term deaconess should be defined by Bishop Rhinelander's commission. It would seem that the functions of a deaconess are pretty well covered in paragraph 11 of Canon 24, and that the present somewhat confused idea as to her duties is due to ignorance rather than lack of canonical definition.

The office of deaconess is not new, and, by the way, was frequently applied to the wives of deacons, both officially and as a joke. In the correspondence of Sir George Temple for the year 1706 we find that "Our cousin Henrietta having espoused John Hopkins, the curate of this parish, hath taken upon herself the title and office of deaconess." The first revival of this ancient office in the Anglican Church, outside certain sisterhoods that hardly come under the definition, would appear to be the "ordination" of Elizabeth Ferrard by Bishop Tait in 1861—"with prayer and the laying on of hands"—and the consequent founding of the London Deaconess Institute. The Lambeth Conference of 1897 "recognized with thankfulness the revival of the office of deaconess," thus clearly recognizing that the office is definitely a revival, and not an innovation, and therefore that its functions, unless modified by a definite canon, are to be sought for in the early canons and tradition of the Church.

If I remember aright, the last Lambeth Conference, blandly ignoring the definite canons of the Church, suggested that in special cases ecclesiastical sanction might be given to baptize, preach, and officiate at the non-liturgical offices such as Morning or Evening Prayer, but whether this innovation ever came to anything I do not know.

Of course they may have remembered that at family worship, privately, or in a house of deaconesses, there is no reason why a deaconess should not both lead in the offices of the Church, and, if she wishes, exhort her sisters. The public appearance of deaconesses in the Church, and their assumption of any ministerial functions is strictly and definitely forbidden by both the canons and the Fathers. Fortunately, the Lambeth Conference is not, as yet, either a definitive or authoritative body.

Of course in emergency anyone, deaconess, heretic, Jew, or infidel, woman, or child can administer Holy Baptism. In the Church of England before the Reformation, every woman licensed to practise as a midwife or sick nurse was compelled to know by heart the formula of baptism, the prayers for the dying, and the commendation of a departing soul. These women generally belonged to the Guild of St. Helena, and were possibly a survival of the original order of deaconesses that died out in the Western Church about the beginning of the eleventh century. It is of interest to note that they could claim "benefit of clergy," and were thus legally recognized as belonging to the clerical family. Any good gloss on Lynnewood will give the necessary information on these points.

There is no doubt about the antiquity and apostolic origin of the order of deaconesses, *e.g.,* Phoebe of the Church of Cenchrea, mentioned in Romans 16: 1, while the celebrated letter of Pliny speaks of the torturing of two *ministrae,* the Latin form of the Greek *diaconnessa.* We gather from Tertullian, Epiphanius, and the Canons of Laodicea, that they were selected from the widows of the Church, and were generally described as *viduae* (widows), and the office itself as *Viduatus* (Tert. *Lib. 1. "Ad uxor."* c. 7; *Epiph. "Haer."* 79. 4). At the start at any rate the necessary qualifications seem to have been that they should be widows who had been once married, have borne children, and at least forty years of age. Tertullian is extremely indignant at a girl of twenty being admitted, and says it is "a miracle, not to say a monstrous thing" in the Church (*De vel. Virgin.* c. 9). This rule would seem to have soon become generally relaxed. Ignatius in his "Epistle to the Church in Smyrna" salutes the virgins that are called widows, while Epiphanius refers clearly to "some virgins, and some widows but once married." The Apostolic Constitutions lay down that they must be chaste virgins, or once married widows. The sister of Gregory of Nyssa, Macrina, and her friend, Lampadia, were virgin deaconesses. The laws of Justinian, and the several canons, lay down that they must be at least of the age of fifty, preferably sixty, and condemn emphatically the admission of younger members of the female sex.

AS TO THEIR FUNCTIONS. Epiphanius tells us definitely that their ministry was confined to women "for whose sake they were ordained" (*Epiph. Haer. 79; Expos. Fid. n. 21*); to assist the priest at the baptism of women; the divesting of their clothes and the anointing with oil previous to immersion. St. Jerome (*Hier. Comm. in Roman,* XVI. I) states they were also employed as catechists or instructors to other women, *"Quis privatim docuisse foeminae invenimus."*

The Fourth Council of Carthage laid down that when they were ordained it shall be certified that they are of good understanding, well instructed, and able to teach country women, *"mulieres rusticas,"* how to answer the responses at baptism, and in their conduct afterward (*Conc. Carth. 4. c. 12*).

The Apostolic Constitutions also tell us that they were used to pay pastoral calls on women whom the clergy could not visit for fear of scandal, as well as those of their sex who were sick. They were also employed to minister to the imprisoned confessors, in which capacity they won the admiration of their pagan contemporaries, as we learn from Lucian's dialogues (Lucian. *Pereg.* 1. 2).

The Apostolic Constitutions further forbid any woman to converse with a priest or deacon except in the presence of a deaconess. An admirable rule that might well be revived today, especially in small parishes.

They were undoubtedly a clerical order. Sozomen in his *Ecclesiastical History,* Chapter 8, refers to the ordination of Olympias by Nectarius. The 15th Canon of Chalcedon says, "A woman shall not be ordained deaconess under forty years of age, and then after searching examination. If after she has been ordained and has continued for a while to minister she shall despise the grace of God, and give herself in marriage she and her husband shall be anathema." It would seem that the House of Deputies are better canonists than the bishops. The laws of Justinian order the punishment for marriage to be death and the forfeiture of property.

Deaconesses did not last long beyond the eleventh century in the Western Church. The need for them seems to have died out

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The Sanctuary

Rt. Rev. Philip M. Rhinelander, D.D.
Editor

"And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father which, said he, ye heard from me."—ACTS 1:4 (R. V., 1881).

THIS last recorded charge of our Lord to His Apostles must be given its full weight. In the parallel passage in his gospel, St. Luke makes our Lord's words even more explicit: "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." This might have a sharper point for us if put into two words: *"Not yet."* They were not ready; not equipped. There was more, much more, to come. God's greatest gift, through the Incarnation of His Son, was in the future, as yet a promise only.

We who are in the habit of treating Easter as the climax of the historic revelation need to consider this more carefully. Easter explains Good Friday; the empty grave reveals the meaning of the cross. But Easter is not the final measure either of God's love or of man's need. There is more, much more. In all the forty days of Eastertide the Church would have us keep saying to ourselves: "Not yet; not yet. Wait for the promise."

WHITSUNDAY is the climax of the Christian Year. The dramatic movement reaches its final scene in the coming of the Spirit. "Those mighty acts whereby God has given us life and immortality" move on to their fulfilment on the Day of Pentecost. Nor is that all. So great an emphasis is laid on Pentecost that its significance, for the individual, the Church, the world, is the theme of all the Sundays that follow up to Advent.

The reason for the preëminence of Pentecost is clear to see. The Pentecostal gift is inclusive of all God's other gifts. The Pentecostal act is the act which makes all God's other acts operative, everywhere, always and for all men. It is the gift of *power*. That is its inner secret, of which fire, wind, and "tongues" are the expressive symbols.

"Power" is difficult of definition. It defies analysis. But it can easily be brought within range of observation and experience. Compare the Apostles before and after Pentecost. It is a familiar contrast. But we generally fail to trace it back to its true cause. We think Easter and the Resurrection a sufficient explanation. That is to miss the point. Our Lord's influence, in His visible, external contacts, as man with men, was not, could not be, strong enough to account for such radical "life-changing." St. Paul is bold enough to say of our Lord that He was "crucified through weakness." This may startle us at first. But, despite the miracles, our Lord's "weakness" is evident through all the Gospel story. Not only was He the victim of His enemies' designs, but, what is much more to our point, He could not hold even His chosen Twelve true in their allegiance. Sometimes we think that had we "companied" with Him in the streets and lanes and villages of Palestine it would have been easier than we now find it to be His faithful followers. But that is mere delusion. Peter, James, and John were in the inner circle of the Twelve. No mortal men have ever had the privilege of such close, intimate, hourly companionship. But they proved to be as slow to understand, as little to be trusted, as the rest. They slept during His agony. They ran away, "every man to his own," and left Him alone. In Gospel days His "personal influence" was appealing, moving, thrilling beyond imagination. But, even after Easter, as He came and went, it was not enough. It was strong when He was present. It was inoperative, almost impotent, when He was absent. He had foreseen it. He had tried to prepare them for it. "It is expedient *for you* that I go away." Part, at least, of what He meant by that "hard saying" was that His "weakness" with them would continue, must continue, until the Spirit came to transmute external influence into inward recreative power.

So thinking of it, we may be helped to grasp the meaning of His charge: "Wait for the promise of the Father."

What is a Deaconess?

(Continued from page 553)

with the growth of infant baptism, the increase of religious orders in the Church, and the growing assumption of responsibility by the parish priest with the development of the parochial system. The Council of Orange (441) definitely forbids the ordination of any more deaconesses. The requirement of celibacy probably had something to do with their decline. The 2d Council of Orleans (533) excommunicated all deaconesses who were married, and ordered that no more were to be ordained "on account of the weakness of their sex."

Maturin tells us that the order was extinct in Europe by the end of the eleventh century, though it lingered a little while in Constantinople.

In England it is only possible to find traces of the order of deaconesses. In the Benedictional of Odo there is a form of benediction of women, but this may be simply a benediction of women desiring to live in the world under rule. In 1016 tertiaries had not reached in England, and certain women did vow themselves to live under direction and rule, while remaining in the world and even in the marriage state, for instance the Countess Eadwytha. These were not deaconesses. The office of admission to the Guild of St. Helena refers to Phoebe and "the holy order of ministering women." There is a decree of Archbishop Robert of Canterbury (1051) enjoining "conserated widows" from presuming to preach, baptize, or instruct without permission, that may refer to deaconesses.

The Leofric Missal of the 11th century has a prayer *"Ad diaconissam faciendum,"* and there are certain references to the place of deaconesses in early papal processions cited by Duchesne. The rest is silence.

LASTLY we have our own canon. Perhaps someone of the order would like to tell us something about their history and growth in this country, concerning which I, for one, am lamentably ignorant. I have a hazy idea that Dr. Muhlenburg had something to do with it some twenty years before the revival in England, but I am not sure.

The position seems to be, that the order of deaconesses has a definite place in the economy of the Church; that they have certain definite functions clearly defined by both ancient and modern canon law, and tradition. That preaching, the administration of any sacrament, and the examination of candidates for holy orders, and of deacons for the priesthood definitely do not form part of these functions; that their "ordination" is a benediction or setting apart, and conveys no sacramental grace, or "indelible mark" whatever. That the unmarried state is essential, and that marriage automatically releases from the order. I suggest as an interesting case for theologians the necessity or otherwise of reordination for a widow who before her marriage belonged to the order.

It would seem to follow that deaconesses have a definite and much needed place in the Church of God, and that any tampering with the ancient traditions or canons of the Church will, in this as most other things, lead to inevitable trouble, resentment, and confusion.

Books of the Day

By Elizabeth McCracken

The New Testament Idea of Revelation

THE NEW TESTAMENT IDEA OF REVELATION. By Ernest Findlay Scott. Scribner. $2.00.

IF WE ARE TO KNOW what revelation is, we must begin by learning what revelation has been; the fact can be appreciated only through its history. Dr. Scott consequently spends only enough preliminary time to gain a working concept of the term, and then plunges immediately into the Biblical history of the concept, treating successively the Old Testament, the apocalyptists, Christ, Hellenism, St. Paul and St. John. Despite the immense varieties of experiences thus studied, a constant theme is found to run through them all: the consciousness that man has with God a sufficient likeness of nature to enable man to receive from God directly a knowledge that God grants him. This knowledge is qualitatively different from the indirect knowledge gained from the study of God's works. And it is essentially different also from mystical experience—precious indeed as a proof of the higher Reality but notoriously lacking in intellectual fruitfulness.

VENI, CREATOR SPIRITUS
From "With Harp and Lute"

The supreme possessor of this knowledge was Jesus Christ. Here "we are impressed above all else with the tranquillity and stedfastness of His religious mood. He gazes on the sun with naked eye. The higher world is to Him the normal one, and He moves in it without effort or excitement" (p. 79). "Not only is He conscious of God but He seems to know Him in His inner nature and can discern the purpose which He is bringing to fulfilment" (p. 80). "Before Him and after Him there have been prophets whose knowledge, in its own degree, has been just as authentic. None the less it can be said of Him that He alone has attained to the true vision of God" (p. 81).

In Dr. Scott's study of those "before Him," special attention should be directed to the succinct summary of the Hebrew religious genius; the Hebrew poets "do not argue from nature but exult in it, and in the God whom it reveals to them" (p. 39). The nineteenth Psalm is almost anything rather than the "argument from design" which has so often been read into it. The Psalmist's mood "is one of sheer rapture" and he "passes at once from contemplation of the heavens to thought of God's law." The analysis of the apocalyptists points out that, while they make the tremendous step of realizing that this world is not the end, by separating the present from the future they caused shipwreck.

As regards St. Paul we realize how far we have progressed from the "Jesus-Paul" controversy of a generation ago when we read "Paul does indeed direct his faith to the exalted Christ, but it is not true that he takes the heavenly Messiah of Jewish apocalyptic and gives Him the name of Jesus. What he does is just the opposite. He takes Jesus in His historical character and sets Him in the apocalyptic framework. . . . It might fairly be said that by his resolve not to know Jesus after the flesh Paul became the first who really knew Him" (p. 136). As a result of his Christology St. Paul rephrases the revelation problem into the question how God may be known through Christ. But in so doing he actually returns to what Jesus Himself actually held. "Although He (Jesus) does not speak explicitly of His own place in the revelation, He pre-supposes it. He believed that to Him had been given a unique knowledge of God, and it was in the strength of that belief that He came forward with His message" (p. 163).

In this way a straight line runs to the Johannine theology. This has its defects, no doubt. John's message, like the message of other mystical thinkers, tends to be lacking in substance. . . . The changes are rung continually on a few abstract ideas" (p. 195). He "seeks to bring together two modes of revelation which are disparate in their nature" (p. 197). Yet "John is no mere theorist. He does not set out from a given doctrine but from a vital experience. . . . In Christ he has known God not only in His love and goodness but in His essential nature. . . . When it is once recognized there was a divine significance in Jesus, it is impossible to draw a circle around His mortal attributes and say 'to this extent only He was divine'" (p. 199).

The two final chapters are New and Old in Revelation, and The Spirit and the Church. The first of these carries on the history of revelation into the Gnostic controversy. Certain Gnostics made revelation so Christocentric as to break entirely with the past and to discard the Old Testament altogether. But the "effort to interpret Jesus as the revealer of a wholly new message had only transformed Him into a dreamer or a fiction of mythology" (p. 208). The Church retaliated by asserting the Old Testament's complete divinity but could not carry the theory through consistently; in practice a compromise was effected that quietly left much of the Old Testament unread. Nor is the very real problem to be solved—with many moderns—simply by assuming that all revelation is "progressive." This is too facile, since it tends to make chronology the criterion of truth. The right solution is that of St. Paul, who found in the Law a real revelation from God, but one essentially imperfect. And this imperfection, in the last analysis, comes from the Law's character as "written." "The letter killeth." Here the Apostle went to the heart of the matter; "by its very nature the Law had arrested the stream of revelation, as was apparent from the cessation of prophecy, when once the dominance of the law was established" (p. 223).

"Paul's criticism holds good not only of the Law but of all religions of 'the letter,' and within this class all the non-Christian religions may be fairly included. . . . Between the Christian religion and any other there is all the difference between that which lives and moves and that which stands still." This brings Dr. Scott into his final chapter, which returns to the teaching of St. John. He looks past the apocalyptic catastrophe to an indefinite continuance of the present order—but in this order the Church is directed by the Spirit. "Assured as he (John) is that the truth was once for all revealed in Christ, he is no less certain that if the truth is to have any value it must be continually revealed" (p. 235). In St. John's day the Gnostics were rejecting everything inherited while the Church was tending toward fixity. "John perceived there was a third alternative. . . . The Spirit keeps men still in fellowship with Christ. . . . He offers the same revelation as when He dwelt on earth, but proclaims it in new language. He relates it to present modes of thought, and to the tasks and difficulties which are peculiar to each age and to each individual life" (pp. 237-238).

BURTON SCOTT EASTON.

Religious Books for Children

WITH HARP AND LUTE. Compiled by Blanche Jennings Thompson. Illustrated by Kate Sereby. Macmillan. $1.25.

SIX O'CLOCK SAINTS. By Joan Windham. Illustrated by Marigold Hunt. Sheed & Ward. $1.25.

THE VERSE of which *With Harp and Lute* is made up was chosen with Roman Catholic children particularly in mind; and the book is advertised by the publishers as: "A collection of

poems, old and new, for Catholic children." But there is only one poem in it which Anglo-Catholic parents might hesitate to teach their own children. Many of the selections are familiar to Catholics and Protestants alike, simply because they are among the great religious poems of the Christian world—such as the Corpus Christi hymns of St. Thomas Aquinas, the "Canticle of the Sun," of St. Francis, and Sidney Lanier's "A Ballad of the Trees and the Master." Some of the newer poems are known also to poetry lovers—such as Katharine Tynan Hinkson's "Sheep and Lambs" and Padraic Colum's "A Cradle Song." The *Magnificat* is here, and the *Nunc Dimittis* and—surprisingly in a book for children—the *Anima Christi* and the *Dies Irae*. And there are some very new poems, reprinted from recent issues of religious periodicals. It is an unusually comprehensive anthology.

The volume of saints' stories is the best such book written since Abbie Farwell Brown of happy memory wrote *The Book of Saints and Friendly Beasts*. This being an English publication, St. Brigid and St. Columba and St. Hugh of Lincoln are here, as well as other saints more familiar to American children—St. Nicholas, St. Christopher, and St. Francis of Assisi. All the stories are charmingly told. The dates of the saints' feasts are given, because, says the author in her Preface for Grown-ups: "Should one of them coincide with Somebody's Birthday, it will make that story so much more special."

Armenian Meditations

VIA THE GOSPEL: Meditations on the Gospels of the Armenian Liturgy. By Archbishop Thorgom Kouchagian, Armenian Patriarch, Jerusalem. Translated by H. V. Mouradian. Morehouse. Pp. viii-96. $1.00.

THESE MEDITATIONS have been termed unusual; and so they are. They owe their unusual quality partly to the Eastern mentality of their author who is writing for fellow countrymen of like mentality and racial environment, and partly to his spiritual insight. There is inspiration in his presentation of the old truths and principles of Christian teaching, under an unfamiliar guise; moreover, his simple faith is contagious. He has given sixty readings on the Gospels for the Sundays and feast days of the Armenian Kalendar, with applications to the needs of daily life, and more particularly to the daily life of persons bound together in a common Church life. The translator's English is a little stiff and occasionally he selects the wrong dictionary meaning for an Armenian word, but these defects are negligible. Although the individual readings vary somewhat in quality, the best of them bear a vital message, and they are as a whole well deserving of study as a basis for meditation and prayer.

MOTHER MARY MAUDE, C.S.M.

Essays of Berdyaev

THE BOURGEOIS MIND and other essays. By Nicholas Berdyaev. Sheed and Ward. Pp. 130. $1.25.

NICHOLAS BERDYAEV needs no introduction. This Russian thinker is recognized as an outstanding intellectual and religious personality who speaks with prophetic voice above the confusion that reigns in the spheres of national politics and social economics, and who declares that Christianity alone can give a meaning and value to the personal existence of man. This little book contains four essays which have already been published in whole or in part in English periodicals. The essay which gives title to the book is a devastating criticism of the class of men dominant today in the Western world. The author identifies them with Scribes and Pharisees denounced by Christ when on earth, and shows that, even when professing religion, they have been fundamentally materialists in all ages. He claims that antiquity saw only a tendency to the bourgeois spirit, he points out that it was left to European culture—and we might add to its extension in the Western hemisphere—to give the world's destinies into the hands of the bourgeois. And he adds that "spirit alone can defeat the bourgeois mind; no material means will prevail." The essay on Man and the Machine sets forth that a new conception of the ordering of the world has been created by the enthronement of technique. The development of the machine, which ought to set men free from slavery and poverty, has produced a new form of serfdom and the manifold miseries of unemployment. He reiterates that the whole future of man depends upon whether man's spirit can dominate the machine he is creating. In Christianity and Human Activity Berdyaev refutes the accusation that Christianity is hostile to the creative activity of man; and in The Worth of Christianity he differentiates sharply between the essential value of Christianity as such and the unworthiness of the majority of so-called Christians. The anti-Christian forces of today have looked only at degenerate Christians. The great gain of the present day crisis is that it becomes more and more impossible "to wed the externals of Christianity with a deceitful paganism." The underlying message of all four essays is a ringing challenge to spiritual Christians, to bring to bear the truth and the power of Christ upon the problems that are hopeless, unless His salvation be made effective in the world that needs Him as never before.

MOTHER MARY MAUDE, C.S.M.

Meditations on the Cross

TESTAMENT OF LOVE. By Hubert L. Simpson. Abingdon Press. Pp. 125. $1.00.

THE WORLD is going through a measure of crucifixion today, says the author; and some contact with the cross is inevitable for every one of us in our own private lives. It is not without profound significance that the gospels give a much larger proportion of space to our Lord's death than to His life; and we should intently listen to His last words. For the seven words uttered on the cross are "seven windows, through which we may gaze at the soul of Christ."

Here we have a series of meditations on the Master's last words—beautiful and suggestive. Numerous illustrations and quotations drawn from current history serve to vivify the message of the author and to remind us that the supreme sacrifice is more than a bygone episode but teems with a vital meaning for our present conflicts and problems.

EDGAR L. PENNINGTON.

The German Jew

THE RISE AND DESTINY OF THE GERMAN JEW. By Jacob R. Marcus. The Union of American Hebrew Congregations. $2.00.

PROF. MARCUS has given us a scholarly treatment of the German Jew, who has been very much in the world's eye since the advent of Hitler to power. There are so many good chapters in this book that it seems invidious to single out any one or two, but I do feel that the one on The Inner Life of Jewry Until 1933 is certainly one of the most striking. Pointing that from the year 1000 to 1700 its inner life was distinguished by its spirituality, he declares that his piety was proverbial; his life and manners simple and unpretentious, his loyalty to the teachings of his father intense. In no other land of medieval Europe has a group been called upon to testify more heroically to its love and devotion for its faith. Another striking chapter is an analysis and critique of Nordicism. It is hardly necessary to add that Dr. Marcus does not subscribe to the theory of Nordic superiority. The discussion of some of the basic causes of Anti-Semitism, which is by no means confined to Germany, is fair and most illuminating. Altogether we have in this volume by a life-long student of Jewry and a resident of Germany for a number of years a worthwhile book that should be read by all students of one of the outstanding movements of the present day.

CLINTON ROGERS WOODRUFF.

Preparation for Holy Communion

THIS HOLY FELLOWSHIP: Thoughts on the Holy Communion. By Peter Green. Longmans, Green. Pp. viii-114. $1.40.

A BOOK by Canon Green of Manchester is always an inspiration and a help. Here we are given the intimate talks which the author gave once a month to help his boys in their preparation for the Holy Communion. "Our Communions should be to us a source of comfort and joy, not of doubt and anxiety," says Canon Green; and we may agree that they will, so long as we seriously take to heart the principles which are here enunciated with such beauty and clearness. Many things are brought out and emphasized which are familiar to every well-trained Churchman—the meaning of "sacramentum" as a pledge of loyalty, the importance of a special intention for each Communion, the corporate significance of "this holy fellowship," and the need of reflecting the spirit of the Master in daily life and activity; but these essential facts are presented vividly and attractively, and with a wealth of illustration. Every communicant of the Church could read this little volume with profit.

EDGAR L. PENNINGTON.

NEWS OF THE CHURCH

"Midnight" Marriages in Illinois Censured

Chicago Diocesan Council Asks State Legislature to Pass Laws Requiring Three-Day Notice

CHICAGO—The Chicago diocesan council, in session April 23d, adopted resolutions urging the Illinois legislature to enact legislation now before it requiring a three-day notice for the issuance of marriage licenses in the state.

The proposal now pending is aimed at so-called "marriage racketeers" and is proposed as a means of preventing hasty marriages which so frequently result in divorces. Under terms of the proposal, a three-day notice would be required throughout the state for the issuance of a marriage license.

The resolutions before the diocesan council were offered by the Rev. Howard E. Ganster, rector of Christ Church, Waukegan, one of the favorite spots for "midnight" marriages by justices of the peace.

South Florida Parishes Planning Construction

LEESBURG, FLA.—St. James' parish, Leesburg, is to erect a parish house. The construction will begin shortly. This will fill a great need in furthering the parish work under the charge of the Rev. G. M. Blackford.

Trinity Mission, Daytona Beach, has made definite plans for a rectory to be erected within a few weeks.

Church and Social Security Conference in Southern Ohio

CINCINNATI—Conferences on The Church and Social Security were held by Spencer Miller, Jr., at the Church of the Advent here April 12th and at Trinity and St. Paul's parishes, Columbus. Meetings were held in the afternoons for clergy and social workers and mass meetings at night.

At the mass meeting a panel discussion was conducted by experts in social insurance and economics from the University of Cincinnati and Ohio State University. The meetings were held under the auspices of the department of social service of the diocese.

W. N. Y. Young People Aid Bishop

BUFFALO, N. Y.—The young people of the diocese of Western New York are giving the proceeds of the Bishop's Ball, held April 24th, to the Bishop for use in his program.

Bishop of Polynesia in California

SAN FRANCISCO—Bishop Kempthorne of Polynesia preached in Grace Cathedral April 7th. He visited here on his way to England.

NEW NORTH CAROLINA CHURCH

This church, Calvary Chapel, Burlington, N. C., was dedicated April 7th by Bishop Penick of North Carolina.

Salt Lake City Cathedral Being Restored After Fire

SALT LAKE CITY—Parishioners of St. Mark's Cathedral are starting out at once to restore the Cathedral, which was ruined by fire March 31st. The sanctuary and choir were a total loss and the plans for restoration include a new chancel in memory of Bishop Tuttle. There is no memorial to Bishop Tuttle in the Cathedral.

St. Mark's Cathedral was the first Gentile church to be built in Utah and is one of the earliest churches in the West. In Utah it is the same age as the Mormon Tabernacle and 25 years older than the Mormon Temple. In point of continuous use for worship it is the oldest of all the churches, Mormon or Gentile.

Connecticut Plans Appointment of Archdeacon to Raise Funds

HARTFORD, CONN.—The diocesan council of Connecticut voted April 4th that a paid archdeacon be appointed to create a fund to meet emergencies in the diocese and to take care of such emergencies when they arise. The Bishop is to make a nomination to the council.

At the same meeting a committee was elected to solicit subscriptions throughout the diocese for completion of Immanuel Church, Ansonia, which was erected in 1928 but not completed before the depression. A total of $12,000 is sought.

Observes 25th Year as Rector

RYE, N. Y.—The Rev. R. Townsend Henshaw celebrated the 25th anniversary of his rectorship of Christ's Church April 7th. Bishop Manning of New York preached.

Legion of Decency Pledges Circulated

PHILADELPHIA—Legion of Decency pledge forms are being circulated in the parishes of the diocese of Pennsylvania through the diocesan department of Christian social service. Clinton Rogers Woodruff, chairman, has written to the clergy, reminding them of General Convention's action on the Legion of Decency, and asking for orders for copies of the pledge.

New North Carolina Church is Dedicated

Bishop Penick Officiates at Service in Calvary Chapel, Burlington; Serves Mill Section

BURLINGTON, N. C.—A new church in the growing mill section of Burlington, known as Calvary Chapel, was dedicated April 7th by Bishop Penick of North Carolina.

The church was built from a trust fund created sometime ago by Lawrence S. Holt for mission work in Alamanace county.

Work was begun in this section by the Rev. David T. Eaton, rector of the Church of the Holy Comforter, Burlington, in 1931. In 1932 the Rev. Albert E. Sanderson came to assist him, and the work has grown rapidly. The church building was begun last fall, and has just been completed. It is provided with Sunday school rooms, a kitchen, etc., and will be a community center as well as a church.

Young People's National Convention in Chicago

CHICAGO—The National Commission of the Federation of Episcopal Young People is to meet in Chicago on May 21st to 23d. There will be one young people's representative from each of the eight provinces together with the advisers of the commission, the executive secretary of the National Council's Department of Religious Education.

Canon Peter to Take Charge of Church in Florence, Italy

NEW YORK—The Rev. Canon G. Freeland Peter sailed April 18th for Italy to take charge, for at least a few months, of St. James' Church, Florence, relieving Bishop Booth of Vermont who has been there for the past few weeks. Canon Peter's name is well known from his position during the past seven years as canon and chancellor of the Cathedral of SS. Peter and Paul, Washington, D. C., before which time he was rector of St. James' Church, Richmond. He formerly lived for some time in Florence and is familiar with the parish.

American Guild of Organists Meets

NEW YORK—The American Guild of Organists held a public meeting on April 2d in St. James' Church. The speakers were Dr. Frederick Schlieder and Dr. Rollo F. Maitland.

Ohio Lay Readers Listed

CLEVELAND—Licensed lay readers in the diocese of Ohio, 80 of them, with their parishes, are listed by name in the Ohio *Newsletter*.

Religious Press Heads Confer in Washington

Dr. Brummitt Elected President and Dr. Shipler Secretary of Editorial Council

WASHINGTON, D. C.—At the annual meeting of the Editorial Council of the Religious Press just closed in Washington a letter bearing on problems of the religious editor addressed to the meeting by Clifford P. Morehouse, editor of THE LIVING CHURCH, who was unable to be present in person, read at the opening session, was ordered printed in full and supplied to every member in attendance.

Dr. Daniel B. Brummitt, editor of *Central Christian Advocate,* was elected president and Dr. Guy Emery Shipler, editor of the *Churchman,* was elected secretary.

Papers on various subjects of concern to editors of religious journals were read and the policies of the press were discussed from various angles.

"I had occasion recently," wrote Mr. Morehouse, "to make a study of a number of our papers for presentation of the subject of the religious press to a graduate class in journalism at Marquette University. I took the February issues of about a dozen of the leading Church papers and analyzed their treatment of various current topics in contrast to the treatment of the same topics by the secular press.

"Some of the subjects covered were the Hauptmann trial, the Child Labor Amendment with particular relation to the attitude of the newspaper publishers in playing it down, the question of war and peace, social security, and so on.

RELIGIOUS PRESS HAS MISSION

"As a result of this study it was borne home to me more clearly than ever before that the religious press has a special mission in the presentation of a liberal forward-looking policy with regard to such matters, uninfluenced by the pressure of special interests through advertising or other means of control or intimidation. Moreover, though even our combined circulation is relatively small, it reaches an important element in the leadership of American thought through the clergy and influential laymen and so its message is multiplied many times over.

"A recent news dispatch quoted J. David Stern, publisher of the New York *Post* and the Philadelphia *Record,* as having told the advertising club that radicalism and demagogery are rampant on the radio and that newspaper publishers are to blame. Newspapers, he said, have forfeited the leadership of public opinion and 'handed the torch to the Coughlins, the Longs, and the Johnsons.' He added that the newspapers' extreme conservatism on crucial questions of the day has starved the growing liberal sentiment of the country and stated 'If the newspapers had paid as much attention to their editorial columns as to their advertising columns, this country would have licked the depression two years ago.'

"Generally speaking, it seems to me that the editors of the religious press have been more far-sighted and more truly liberal in their policies than the editors of most of the secular papers. Perhaps they have paid more attention to their editorial columns because their advertising columns have been slim. Certainly they have not had to temper their policies to the demands of advertisers and that has been on the whole a good thing.

"To the religious press may be credited the Legion of Decency and the clean-up of the movies, the beginning of the disclosures that led to the investigation of the armaments industry, and the fostering of a sound liberalism in the spirit of American democracy as opposed to Fascism on one hand and Communism on the other. If it has had a beneficial effect in only the three fields that I have mentioned, it is well worth while and shows tremendous power."

Centennial Campaign is Under Way in Chicago

CHICAGO—The Million Dollar Centennial Campaign of the diocese of Chicago is under way. St. Mark's Church, Glen Ellyn, the Rev. Gowan C. Williams, rector, started the drive this week, seeking as its goal $15,000.

Grace Church, Oak Park, seeking $100,000, will launch its part in the campaign May 1st, followed closely by St. Paul's-by-the-Lake, Rogers Park, May 3d. In rapid succession the more than 100 parishes and missions which are joining in the drive will begin their drives.

Plans now laid out call for completion of the campaign the first week in June. Some work will be done after that but the major portion of the drive will have been finished.

Bishop Stewart stressed the importance of the partnership phase of the campaign, its relationship to the future work of the diocese, and its significance from a centennial point of view.

Huguenot Societies Federation Plans Annual Congress May 11th

NEWARK, N. J.—The Federation of Huguenot Societies will hold its annual congress May 11th at the Robert Treat Hotel, in Newark, and will have its annual service May 12th at the French Church du Saint-Esprit, 229 East 61st street, New York City, at 4 P.M.

This congregation is the only one founded by the Huguenots in America which has maintained the use of the French language. Like most of the Huguenot congregations here and in England, it has become part of the Episcopal Church. It had an episcopally ordained minister, Pierre Daillé, as early as 1682.

The afternoon service will be held in English. The preacher will be the Rt. Rev. Frank Du Moulin. A tablet, erected to the memory of the Rev. A. V. Wittmeyer, rector of this church from 1879 to 1925, will be unveiled at that service.

Under the direction of K. Walton, psalms in the ancient French manner will be sung by the choir.

Mission at Akron Church

AKRON, OHIO—The Rev. Walter E. Bentley recently conducted a nine-day mission at St. Andrew's Church, Akron. As an immediate result of the mission 12 adults have expressed their desire for confirmation. The Rev. G. M. Brewin is rector.

Many Churches Filled Easter Day

Number of Persons at New York Services Larger Than in Years; Chairs Placed in Cathedral Nave

LARGE CONGREGATIONS EVERYWHERE

Large congregations Palm Sunday, Good Friday, and Easter Day were reported from all parts of the nation. Many priests reported that the congregations contained more members than in several years.

NEW YORK—By actual count the number of persons attending Easter services this year was larger than at any time in many years. All the churches were crowded and many persons who came were unable to get inside. The weather being mild and sunny, scores of men and women, turned away from one church walked to another and still another, seeking admission.

As always, a great many of these persons were of that group to be found in every community whose members never go to church except on Easter Day, and who go then to hear the music or to see the flowers or for other special reasons. But the greater number were regular worshippers who had been preparing for Easter throughout Lent. The clergy discovered this by observation and inquiry.

At the Cathedral of St. John the Divine, chairs were placed in the nave. This is the first time the Easter congregation has been so large that it overflowed all the available space in the crossing and the ambulatory chapels.

It was believed by the clergy that the unusual numbers at the Easter services was partly to be explained by the exceptionally large attendance at Lenten services this year, most especially during Holy Week.

It was estimated that over 5,000 persons were present during some portion of the Three Hours Service at Trinity Church on Good Friday. An hour before the service began the church was almost full. By twelve o'clock all seats and all standing room had been taken. People continued to come. As soon as any came out, others went in. Many waited over an hour for an opportunity to stand inside within hearing of the preacher.

Chicago Church Club Elects

CHICAGO—John D. Allen, president of the Church Club of Chicago for six years, is retiring from that office and will be succeeded by Austin J. Lindstrom, Chicago banker and prominent member of St. Luke's Pro-Cathedral, Evanston. Mr. Allen is to be chairman of the board of directors. Other newly elected officers are: vice-president, Frank W. Hughes, Grace Church, Oak Park; secretary, William N. Murray, Jr., Church of the Mediator, Morgan Park; treasurer, Henry Fowler, St. Augustine's, Wilmette.

Conferences on Social Work in Montreal

Episcopal Church Group Assembling June 9th for Fifteenth Meeting; Program Announced

MONTREAL—June 9th to June 14th are the inclusive dates of the 15th Episcopal Social Work Conference, to be held in the Mount Royal Hotel and Christ Church Cathedral, Montreal. There are afternoon sessions each day. The Episcopal Conference meets as an associate group of the National Conference of Social Work, which is also assembling in Montreal June 9th for its 62d annual meeting.

Among the subjects to be discussed in the Episcopal Conference or in its joint sessions with other agencies are:

Increasing Coöperation Between Clergyman and Social Worker: American approach, the Rev. Walter K. Morley, chaplain at Wiltwyck, West Park, N. Y., and New York State Medium Security Prison, Wallkill. Canadian approach, Miss Charlotte Whitton, executive director, Canadian Council on Child and Family Welfare, Ottawa.

Church Coöperation with the Community's Probation Program. By the Rev. Francis D. McCabe, director, Indiana State Probation Department, Indianapolis.

Practical Standards for Diocesan Social Service Departments. By the Rev. C. Rankin Barnes, executive secretary, Social Service Department, National Council, Episcopal Church.

An Anglican Agency at Work With the Unmarried Mother. By Miss Gertrude Hill, superintendent, Humewood House, Toronto.

New Attitudes Toward Young People. By David Cushman Coyle, consulting engineer, New York City.

Group Work Among Girls in Canada. By Miss Ethel Law, training and conference secretary, National Council, Canadian Y. W. C. A.

Group Work Programs With Unemployed Girls. A panel discussion with an address by Miss Grace Coyle, assistant professor, School of Applied Social Sciences, Western Reserve University.

Pre-Marital Instruction and Post-Marital Counseling. By the Rev. Dr. Floyd Van Keuren, executive secretary, New York diocesan social service commission.

The Contribution of Medicine and Psychiatry to Marital Counseling. By Valeria S. Parker, M.D., director of Community Relations, American Social Hygiene Association.

The Parish as a Social Instrument: American approach, the Rev. Dr. Norman B. Nash, professor of Christian Social Ethics, Episcopal Theological School, Cambridge. Canadian approach, the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada.

Religious Child-caring Institutions: Administrative relationships, H. W. Hopkirk, superintendent, Albany Home for Children, Albany, N. Y. Methods of care, Eric W. Gibberd, superintendent, St. Edmund's Home for Boys, Glendale, Ohio.

Savannah Rector Instituted

SAVANNAH, GA.—The Rev. Geoffrey M. Horsfield was instituted rector of St. Paul's Church April 7th by Bishop Reese of Georgia.

OFFERED AS CATHEDRAL

Interior and exterior views of Grace and Holy Trinity Church, Kansas City, Mo., are shown above. The parish has offered the church to the diocese of West Missouri as the Cathedral.

Bishop Torok Makes Preaching Tour of Eau Claire Churches

EAU CLAIRE, WIS.—The Rt. Rev. John W. Torok spent the past Lenten season in a preaching tour of the diocese. On invitation of the clergy, he visited Christ Church, Chippewa Falls; St. John's, Sparta; Grace Church, Rice Lake; St. Alban's, Superior; Church of the Redeemer, Superior; Grace Church, Menomonie; St. Katherine's, Owen; St. Simeon's, Melville; the Cathedral, Eau Claire.

Throughout the diocese large congregations heard him. In many places, at the request of the congregation, he stayed until the evening service and preached a second time.

Washington Clericus Studies Policies

WASHINGTON, D. C.—The April meeting of the Washington Clericus was devoted to an open forum discussion of Diocesan Policies. The leader of the conference was the Rev. Dr. ZeB. T. Phillips, rector of the Church of the Epiphany. A number of clergymen participated. The Rev. Dr. George F. Dudley, for 40 years connected with the diocese, and president of clericus, was in the chair.

North Texas Rector Instituted

SAN ANGELO, TEX.—The Rev. Philip Kittredge Kemp was instituted April 15th by Bishop Seaman of North Texas as rector of Emmanuel parish, San Angelo. The day of the institution was the 16th anniversary of the rector's ordination to the priesthood.

West Missouri Parish Offered as Cathedral

Diocese to Act on Proposal from Grace and Holy Trinity Church, Kansas City; Bishop Approves

KANSAS CITY, MO.—By a unanimous vote of its congregation April 22d, Grace and Holy Trinity Church was offered to the diocese of West Missouri as a Cathedral. The offer will be acted upon at the diocesan convention to be held at Christ Church, Boonville, May 14th, when Bishop Spencer of West Missouri will recommend its acceptance.

If accepted, the diocese will assume no financial liabilities of the church nor will the parish be relieved of any of its diocesan obligations.

Before his consecration in 1930, Bishop Spencer served Grace and Holy Trinity parish as its rector. The Rev. Claude W. Sprouse is the present rector.

The church is located on the west side of the downtown district of Kansas City and was built more than 40 years ago. The new $4,000,000 municipal auditorium nearing completion is in the immediate vicinity.

Rev. C. R. Barnes Endorses Bill to Purge Movies

NEW YORK—Endorsement of the Pettengill Bill, now before Congress, designed to check block-booking and blind-selling in the motion picture industry, was given by the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service in a letter to the chairmen and executive secretaries of the diocesan and district social service departments.

Fr. Barnes called attention to action of General Convention in approving movements aimed to liberate the film exhibitors from block-booking and blind-selling.

Chicago Catholic Club to Meet

CHICAGO—The Catholic Club of Chicago will hold its next meeting at St. Paul's Church, Kenwood, May 7th, under arrangements made some months before the death of the late rector, Dr. George H. Thomas. The Rev. W. B. Stoskopf, rector of the Church of the Ascension, will be the speaker, and the Rev. W. Suthern of St. Thomas' Church will be the officiant.

Candlesticks in Memory of Dr. Richey

WILMINGTON, DEL.—Six brass candlesticks were blessed by the Rev. William H. Darbie March 31st at St. John's Church. The candlesticks were given by the Woman's League of the church and other members in memory of their late rector, the Rev. Dr. Alban Richey.

Nominated to Truro Bishopric

LONDON—The Ven. Dr. J. W. Hunkin, archdeacon of Coventry, and rector of Rugby, has been nominated to the Bishopric of Truro, vacant by the resignation of Dr. W. H. Frere.

Irish Court Forbidden to Hear Ritual Case

Conditional Order Granted After Petition to High Court Over Charges Against Vicar

DUBLIN—In response to an *ex parte* application made to the High Court, Dublin, Justice Sullivan granted a conditional order of prohibition directed to the court of the General Synod of the Church of Ireland, prohibiting that court from hearing and determining ritual charges preferred against the Rev. S. R. S. Colquhoun, who is vicar of St. John's Church, Sandymount, Dublin.

In December last charges were preferred against the Rev. Mr. Colquhoun, to the effect that during celebrations of the Holy Communion he had caused or permitted certain acts not prescribed in the Book of Common Prayer, as altered by the General Synod or the Canons of the Church of Ireland. The case came before the court of the General Synod, but the Rev. Mr. Colquhoun maintained that the court had no power to entertain or determine the charges, on the ground that the church's deed of endowment, executed in pursuance of statutory powers in force in 1850, when it was built, provided that the controlling jurisdiction over the church and its ministers be that of the Archbishop of Dublin for the time being, and that the Liturgy and Rites of the United Church of England and Ireland, as by law established, should be used in the church, and none other.

It was admitted that immediately before his institution to the benefice of the Church of St. John, on June 7, 1933, the Rev. Mr. Colquhoun subscribed a declaration which included the following: "I promise to submit myself to the authority of the Church of Ireland, and to the laws and tribunals thereof."

But the Rev. Mr. Colquhoun claimed that the declaration had no application or relevance to the cure of souls of the Church of St. John, Sandymount, and that the declaration was not necessary or required by the provisions of the deed of endowment.

90th Anniversary of Religious Order Observed in New York

NEW YORK—The Reverend Mother Superior of the Society of the Most Holy Trinity of Ascot Priory designated St. Paul's Chapel, Trinity parish, as the place of the official observance for American Church people of the 90th anniversary of the founding of this order. There was a Choral Eucharist in St. Paul's Chapel April 24th, to which a number of persons interested in religious orders came. Among them were some members of American communities, associates of these orders, and graduates of schools conducted by religious orders.

Brownell Hall Observes 71st Year

OMAHA—Brownell Hall celebrated its 71st anniversary April 24th. Many of the alumnae returned for the observance.

Holland Old Catholic Priest Ministering to Anglicans in Haarlem

ROTTERDAM—Due to the resignation of the Anglican priest serving the parishes in Amsterdam and Haarlem, the latter was left without spiritual care. At the request of the Bishop of Fulham, who is in charge of the Anglican congregations on the continent, and with the consent of the Old Catholic episcopate in Holland, the pastor of the Old Catholic parish in Haarlem has celebrated the Holy Communion for the Anglicans according to the English Rite.

The service was held in the Anglican chapel and was attended by the Old Catholic Bishop of Haarlem. This is the first practical application in Holland of the intercommunion established between the two Churches in 1932.

Polish National Catholic Church Work is Praised

BUFFALO, N. Y.—The Polish National Catholic Church in Buffalo was praised April 10th by Bishop Ward of Erie, who attended the concluding session of the four-day penitential services conducted in Holy Mother of the Rosary Cathedral.

At the services, Bishop Ward responded to greetings by Bishop Jasinski of the Buffalo-Pittsburgh diocese. Addressing the attendance of approximately 3,000, Bishop Ward said:

"I am exceedingly happy to have accepted the invitation from Bishop Jasinski, whom I have always found ready to coöperate in all matters pertaining to the welfare of the Church. The congregation, not only of this great parish, but also of all the Western New York Polish National Catholic churches, is to be congratulated for its deep devotion.

"I am also glad over the close friendship and coöperation of the Polish National Catholic and the Episcopal Churches and am confident that the close relationship will result in many-fold benefits.

"The two faiths are practically in communion with each other now, although each is working in its own way in extending its ideals. The sacraments are the same, the rituals have the same significance, and the principles followed are identical, the only difference being between the traditions and customs, which are maintained to suit the various classes of people and the places in which they live."

All Church School Teachers in Colored Parish Have Degrees

SAVANNAH, GA.—It is believed that St. Stephen's Church (colored), the Rev. Gustave H. Caution, rector, is the only parish in the diocese having a Church school with all the teachers college graduates.

Canadians Give Purse to Mrs. Stringer

WINNIPEG—A group of women representing the churches of the diocese of Rupert's Land met recently in Holy Trinity rectory here to meet Mrs. Stringer, wife of the late Archbishop of Rupert's Land and to present her with a purse subscribed by hundreds of women as tangible evidence of their affectionate regard.

Gambling Bills Bring Pennsylvania Protest

Diocesan Department of Christian Social Service Issues Protest Against Relief Plan

PHILADELPHIA — An anti-gambling statement and protest against certain bills before the Pennsylvania legislature has been issued by the department of Christian social service in the diocese of Pennsylvania.

Objection was made to bills promoting the licensing, regulating, and controlling of horse racing and betting; securing funds for unemployment relief by promoting, licensing, and regulating, controlling betting and wagering on such races; legalizing lotteries to provide unemployment relief.

"The members of the department," said the statement, "believe that the evils resulting to and reacting upon the individual citizen generally from such legalized gambling are entirely apparent. The degrading results of getting something for nothing; of becoming the victims of transactions in which mere chance and not intelligence is the determining factor; of the prostitution and commercialization of the faculty of hope to the sordid and selfish passion for undeserved and unearned gain; of a resulting disregard for the needs and rights of others; of a denial of the rules and requirements of good sportsmanship; on these and many other counts the legalizing of gambling and lotteries would constitute a grave moral and ethical peril to the individual citizen.

"Economically, we believe that the menace is or would be almost as serious. A gambling transaction does not represent new income or the production of real wealth. It is good money diverted to improper uses. It decreases general purchasing power. It results in placing a tax on those who are often least able to bear it. To quote a former Governor of California: 'Financial benefits to the state from a tax on the volume of money wagered at race tracks cannot balance the broken lives, the ruined homes, the welter of crime and sorrow that race track betting leaves in its wake.'"

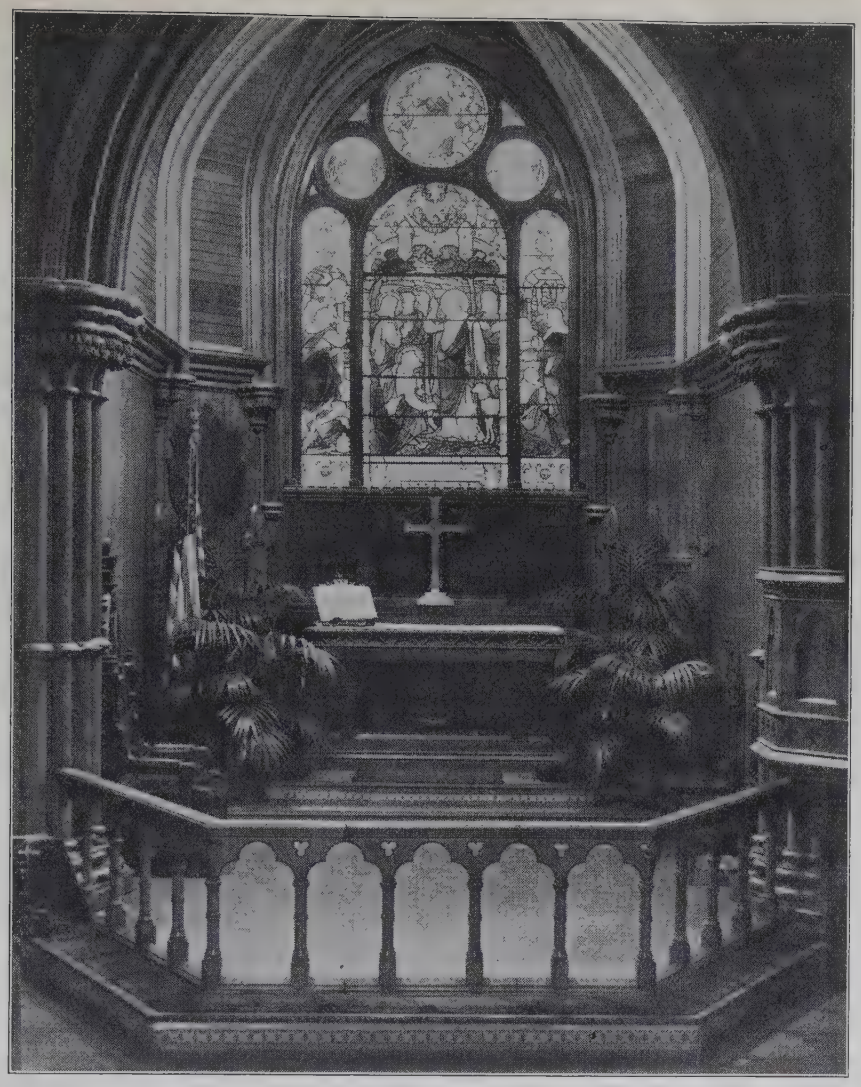
Memorial Marker Dedicated to West Texas Parish Founders

SAN ANTONIO, TEX.—The Robert E. Lee chapter of the United Daughters of the Confederacy dedicated a marker to the memory of Gen. Lee and other founders of St. Mark's parish here at St. Mark's April 7th.

The dedication of the memorial marks the close of a successful campaign to raise $60,000 in memory of Gen. Lee and the other founders. The proceeds are to be used for paying the parish debt. The Rev. Dr. A. R. McKinstry is rector.

Omaha Cathedral Women Raise $1,500

OMAHA—The work of the united organizations of the Cathedral women in serving meals at the National Flower Show in Omaha recently resulted in approximately $1,500 which it is planned to apply on the Cathedral debt.



MEMORIAL ALTAR AT ST. PETER'S, WELDON, PA.
This altar, a memorial to the late warden of the church, William T. Buck, was dedicated recently at St. Peter's, Weldon, by the rector, the Rev. George Copeland. The altar was given by Mrs. Margaret Buck Chubb, Miss Matilda Lowry, and Miss Sarah N. Lowry.

First "Foreign Mission" of Church in Texas

HOUSTON, TEX.—The first "foreign mission" of the American Episcopal Church was Christ Church here. Next year the parish will celebrate its centenary. In 1836 a mission was started here. At that time Texas was a foreign country, not yet a part of the United States.

Mamaroneck, N. Y., Congregation Again Worshipping in Church

MAMARONECK, N. Y.—The members of St. Thomas' Church, who have been worshipping in the parish house throughout the winter, owing to the need for repairs to the church building, returned to the church on Palm Sunday. The services on that day were largely attended and were in the nature of a happy celebration. At the early Eucharist 102, as compared with 81 last year, made their Communions. The response to the appeal of the rector, the Rev. Frank Dean Gifford, for faithful support both financial and spiritual, has been remarkable for its warmth and stedfastness.

N. Y. Diocesan Meeting for Parents is Called

NEW YORK—The board of religious education of the diocese of New York will hold a diocesan meeting for parents at the Church of St. James the Less, at Scarsdale May 8th. The speakers will be the Rev. Angus Dun of the Episcopal Theological School, Cambridge, and Deaconess Claudine Whitaker of Calvary Church. Conferences will be led by Mrs. Annie B. Brown of Albany, Deaconess Frances R. Edwards, assistant to the executive secretary of the Department of Religious Education of the National Council, Deaconess Whitaker, and the Rev. J. Harry Price, assistant minister, St. James the Less, Scarsdale.

This is the first diocesan gathering of parents ever called by the board of religious education.

Two Rectors Observe Anniversaries

NEW YORK—The Rev. Dr. Donald B. Aldrich observed his tenth anniversary as rector of the Church of the Ascension on Easter Day. On Low Sunday, the Rev. Dr. J. H. Randolph Ray celebrated his 12th anniversary as rector of the Church of the Transfiguration.

Philadelphia Laymen Act First, Talk Later

Presentation of Parish's Financial Needs Brings Spontaneous Reply; "Second Milers" Formed

PHILADELPHIA—Striking evidence of the responsiveness of laymen to a frank and convincing presentation of the financial needs of their parish was demonstrated recently at the Church of St. John the Evangelist, Lansdowne, of which the Rev. Dr. Charles E. Tuke is the rector. Following the Sunday morning service all laymen attending were asked to remain for a meeting in the parish house.

Fifty-four laymen attended this meeting. Dr. Tuke's sermon text at the morning service was St. Matthew 5:41—"And whosoever shall compel thee to go a mile, go with him twain." With this sermon still in their minds the laymen at the parish house meeting were shown that during the past four years the parish had accumulated a deficit of $5,500. Members of the vestry explained in detail how this deficit was incurred and, with a further statement that the parish budget for 1935 had been balanced, submitted the whole situation to the assembled group for its consideration.

ACTION BEFORE DISCUSSION

Then the unusual happened. There was action before discussion. Within less than two minutes $2,400 was pledged toward wiping out the accumulated deficit. Then came the discussion. It all centered on the best and quickest way to liquidate the entire sum. The entire 54 volunteered to go out immediately and to begin enlisting the aid of all the other laymen in an effort to obtain pledges within the next two weeks sufficient to wipe out the entire deficit, the pledges to be paid in monthly installments during the remainder of the year.

Some one remarked that Dr. Tuke's sermon of the morning suggested the possibility of a rallying name for the movement. Almost spontaneously "Second Milers" was adopted, and the entire 54 following the adjournment of the meeting divided themselves into smaller groups of two and started on their visitation to other laymen.

PERMANENT ORGANIZATION

Evidence is not lacking that the "Second Milers" may become a permanent laymen's organization in this parish. Since its spontaneous organization, less than two weeks ago, approximately $3,600 has been pledged toward liquidation of the parish deficit; more than a score of additional laymen have been enrolled as "Second Milers" and the group has extended its aim and purposes by definitely pledging the support of its members to the acceptance of any service the rector may request of them, individually or collectively, in the work of the parish, including parish visitations, contacting new families, teaching in the Church school, or taking part in any community service in which the rector or the parish may participate.

Seamen's Institute Reports on 1934 Work

All Statistical Records Broken as to Services Rendered to Men of All Nationalities

NEW YORK—Almost two million meals (1,922,749 as compared with 831,490 in 1933) were provided merchant seamen of all nationalities at the Seamen's Church Institute of New York during 1934, according to its 90th annual report.

The year broke all statistical records as to services rendered: the number of lodgings totaled 550,753 as compared with 304,548 in 1933, and 155,355 seamen attended 205 entertainments as compared with 128,267 in 1933; 177,296 pieces of baggage were handled and a total of 155,655 personal interviews (as compared with 92,663 in 1933) were held with seamen.

GOVERNMENT AIDS

For the first time in their lives large numbers of self-respecting seamen of all ratings have been compelled to go on relief. The federal government provided assistance to an average of 1,200 seamen per day at the institute throughout the year but the compensation allowed only covered in part the cost of service. Quality and quantity of the food served have measured up to past standards and all this in the face of a constant rise in the cost of commodities. The wear and tear on the furnishings of the 13-story building and on equipment involved numerous repairs and replacements which also intensified our financial problems. The operating deficit was $23,528.42.

The mass relief program carried on by the government proved too standardized and too inflexible to meet emergency situations and individual needs. A total of 9,374 relief loans, therefore, were issued by the institute to 5,779 seamen to meet personal needs such as carfare to jobs, transportation to homes, medical appliances, notary fees, stamps, passport photos, and the like. In spite of prolonged periods of unemployment 1,089 seamen repaid $3,427 of these loans. Many thus avoided the necessity of accepting public relief. Another important service of the institute was the distribution of 15,645 articles of clothing to 6,838 seamen. A hopeful sign was the number of men (2,935) placed through the employment department, more than double that of last year but far under the years preceding 1930. A total of 94,997 books and magazines were distributed. Mrs. Janet Roper, house mother and head of the Missing Seamen's Department, reported that in 1934 she had located 287 missing seamen and had restored many of them to their families.

The report pointed out the indebtedness of the institute to the banks in the sum of $810,000 and also stated that, like other welfare agencies, it had experienced during 1934 a drop in income from endowment and a loss in regular contributions, even though it rendered maximum service to merchant seamen.

Clergy Best as Relief Agents, Says Priest

NEW YORK—The Rev. Dr. John Brett Langstaff, rector of St. Edmund's Church in the Bronx section of New York, declared in a sermon April 7th that the clergy were better fitted than any other group of persons to administer relief, and should be enlisted for that work. He said:

"In spiritual concerns, government authorities are generally amateurs and theorists. Divided as Churches may be by theological conditions, they are united when it comes to giving food and clothing to the destitute. They are the best equipped relief workers in the land and the most experienced. The country cannot afford not to use them."

Members of secular agencies, when asked what they thought of such a plan, said that it would be excellent in the case of clergy who were trained in modern methods. They urged the importance of such training in theological schools.

Bishop of South Japan Planning to Resign

LONDON—The impending resignation is announced of the Bishop in Kyushu (South Japan), Dr. Arthur Lea, after 38 years' service in Japan, 12 as a C.M.S. missionary and 26 as Bishop. His jurisdiction has covered the southern island of Kyushu, as well as Loochoo and other neighboring islands. His life work has been the building up and handing over of evangelistic work and diocesan organization to the Japanese clergy and laity.

Five Teacher Training Institutes are Conducted in California

SAN FRANCISCO—The California diocesan department of religious education has been conducting during the Lenten season five Institutes for Teacher Training at strategic points in the diocese. The largest was at St. Paul's Church, Oakland.

New Head of New York G. F. S.

NEW YORK—Mrs. Grace A. Pfau has succeeded Mrs. William Walter Smith as president of the diocesan branch of the Girls' Friendly Society, Mrs. Smith's resignation having been regretfully accepted. Branches throughout the diocese are making plans to increase their social service activities and do additional sewing and other work for certain groups, both far and near.

Memorial Alms Bason for Cathedral

WASHINGTON, D. C.—A silver and jeweled alms bason for use in Washington Cathedral at important religious services presented by Mrs. William S. Claiborne, of Chattanooga, Tenn., will be dedicated by Bishop Freeman of Washington at evensong May 2d. The gift is being made in memory of the donor's mother, Mrs. Violetta Claggett Marlow.

Los Angeles Cathedral Chapel is Consecrated

Memorial Baptistry, Also Completely Equipped, Consecrated Previous Week by Bishop Stevens

LOS ANGELES—The new Fletcher Memorial Chapel, dedicated to St. Columba, St. Paul's Cathedral, has been completed and consecrated. The chapel is the gift of the late Melmon L. Fletcher of Pasadena, and is a memorial to himself and his wife, Georgine. It is a concrete building, in a modified Southern Gothic style to harmonize with the general plan of the Cathedral, which it supplements splendidly, and is most satisfying in its lines and furnishings. The architect was Carleton M. Winslow.

The chapel, with its various gifts and appointments, was consecrated by Bishop Stevens of Los Angeles April 7th. The previous week the Nathalie Duell Douglas Baptistry, which is completely equipped, was also consecrated by Bishop Stevens. The baptistry stands between the new chapel and the Cathedral, and the whole group is tied together with an arcade, on the upper floor of which an attractive 'Brides' Room' has been furnished.

An interesting feature, just west of the sacristy of the new chapel, is the library, with an open fire-place, in which will be placed the Cathedral Library.

Metuchen, N. J., Church Completes Campaign With Oversubscription

METUCHEN, N. J.—St. Luke's Church, Metuchen, has just completed its Church Renovation Fund campaign with an oversubscription to date of $337. The objective sought was the sum of $10,500 to defray the costs of a new organ, rebuilding of the chancel and sanctuary, new heating plants for the church and parish house, repainting of the buildings and a new roof for the Church.

Under the leadership of the rector, the Rev. Harold W. Dunne, more than 40 representative men of the parish were organized to canvass the members of the congregation. The campaign officially opened March 29th and was successfully completed April 8th. It was directed by Mortimer A. Stetson of the firm of Ward, Wells & Dreshman.

Canon Bell Sailing for England

PROVIDENCE, R. I.—Canon Bernard Iddings Bell of the Cathedral of St. John, Providence, planned to sail the early part of May for two months in England where he will make an intensive study of the work of the Church Union. While in England he will speak under the auspices of the Union at several meetings. He also will preach in Westminster Abbey, Norwich Cathedral, All Saints', Margaret street, and elsewhere. He expects to return by July 1st to be preacher in the New York Cathedral during that and the following months.

Bishop Fiske Outlines More Forward Work

Warns of Peril to Forward Movement Unless Drive is Continued in Post-Easter Season

UTICA, N. Y.—An outline of further work on the Forward Movement in the diocese of Central New York has been sent to the clergy by Bishop Fiske.

"Danger lies now in the post-Easter slump which we have all learned to expect each year," he wrote. "This is a specially perilous time for the Movement, because if we do not carry on through to Whitsunday it will be just another 'drive' begun with zeal and then somewhat casually abandoned."

His recommendations follow:

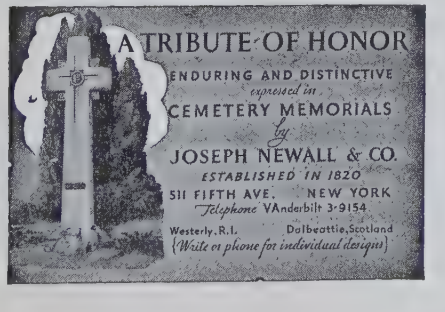
"FIRST—You are urged by your Bishop to order at once of headquarters, 223 West Seventh street, Cincinnati, Ohio, copies of the manual commended for daily use during Eastertide and Ascensiontide. Copies can be had at one dollar per hundred. This second manual is a distinct advance on the first and an improvement in compilation, with a more attractive format. The title is *Disciples of the Living Christ.* Whether *all* of its suggestions are practical for *all* of our people is beside the mark; they *all* can be asked to pray.

"SECOND—See that every family in the parish has a copy of this manual by Easter Day. Distribute at the Easter services; deliver through committees of the lay people by hand, whenever possible. Its program begins the day after Easter.

"THIRD—*Most important as a special suggestion for this diocese:* From Easter to Whitsuntide announce in church, every Sunday, before the sermon, a special intention for prayer during the week just entered. Ask all parishioners to carry this intention through their own private prayers till the following Sunday. Use a prayer in the pulpit after the announcement. See that this intention is expressed at every parochial meeting, by every society.

"FOURTH—*And this, also, is our special diocesan plan:* In every parish appoint a group of people—it may be half a dozen in a small mission; half a hundred in a larger parish; any number in between—to be pledged as a prayer group to use these special intentions. Let them learn to pray in their own words.

"FIFTH—Either in connection with the Whitsunday rally for Church schools, or as a substitute when there is no arrangement for this, let there be special services Whitsunday afternoon or evening, with a simple order and with familiar, singable hymns, these services to be at a dozen central points as arranged by the clergy after Easter, all neighboring parishes making an earnest effort to secure attendance."



Completes 50th Year as Member of Vestry

ELIZABETH, N. J.—Warren R. Dix completed his 50th year of service on the vestry of St. John's Church here April 22d. The vestry adopted a resolution of appreciation.

Los Angeles Social Service Agencies Sponsor Dinners

LOS ANGELES—The social service agencies of the diocese of Los Angeles, under the leadership of Bishop Stevens of Los Angeles and Bishop Gooden, Coadjutor of Los Angeles, have joined with the Community Chest of the city in giving four dinners in different portions of the city, at which a number of the leaders in different phases of this work were enabled to present its very great scope and the problems which face them.

Altar Silver Stolen from Church

WASHINGTON, D. C.—The Rev. Herbert A. Donovan, rector of Truro parish, an old colonial church not far from Washington, at Fairfax, Va., has reported to the authorities a loss by theft of altar silver from this historic church valued at about $400. The theft included two silver alms basins, memorials placed in the church in 1905, a chalice, paten, and ciborium.

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MAY, 1935 VOL. XLVI. NO. 5

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English Diocesan Apportionments Show No Increase for Next Year

LONDON—The Central Board of Finance of the Church of England, at its meeting recently at the Church House, Westminster, resolved that the diocesan apportionments for 1936 be the same as for 1935.

The amount received in respect of diocesan quotas from January 1st to April 10th was £10,477, as compared with £10,645 in the same period last year, being 7.2 per cent of apportionment, as compared with 7.3 last year. From all sources there had been received in the same period £19,318, compared with £17,447 last year.

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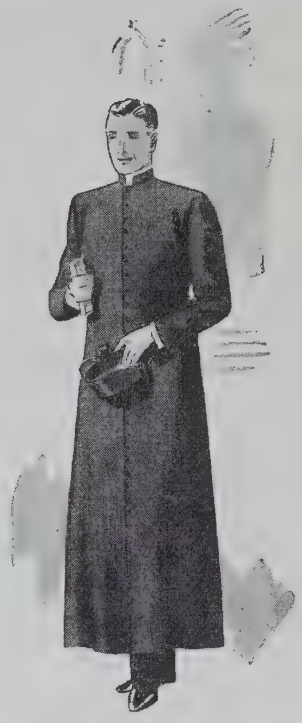

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New York City Mission Report is Published

Many of Men Employed at Wiltwyck; Chaplains Kept in Close Touch With Persons Aided

NEW YORK—Copies of the 104th annual report of the City Mission Society were placed in the churches this year. In some instances they were in the tract holders or on the tables; in others, copies were in the pews. A large number of Church people availed themselves of the opportunity of securing the Report. Inquiries show that unusual interest was taken in reading it.

This is attributed to the fact that the report tells in considerable detail what the society has done for the unemployed, even to the number of days' work given—28,383. Many of the men employed by the society worked at Wiltwyck. Among those given employment were 270 handicapped men and women, who repaired the clothing and furniture contributed by friends of the society at the Goodwill Industries maintained by the society. The chaplains of the society kept in close touch with those thus brought under the influence of the society and helped them in many ways, as also did the society's social service workers.

The work done for homeless women and children, as described in the report, deeply interested other readers. St. Barnabas' House sheltered 2,076 women and children during the year, many of them receiving such aid for the first time. St. Barnabas' House can provide for 84 women and 63 children a night; but, by setting up extra cots, an average of 86 women and 96 children were sheltered during the last year.

Family relief, given to those still able to maintain homes with such help, was provided for 3,128 families. Other service was rendered to individual members of many of these families.

All this work, made necessary by the depression, was done in addition to the regular work of the society.

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Priest to Read Paper at World Congress of Entomologists

BRONXVILLE, N. Y.—The Rev. Dr. T. E. Winecoff, senior wildlife technician of the National Park Service, State Division, for the Second Region, embracing the states of New York, New Jersey, and Pennsylvania, has been invited to read a paper on The Lepidoptera North of the Arctic Circle before the World Congress of Entomologists, meeting in Madrid September 6th to 12th.

Southern Ohio Negro Priest Co-editor of New Publication

CINCINNATI—One of the Negro priests of the diocese of Southern Ohio, the Rev. J. N. Samuels-Belboder, vicar of St. Margaret's Church, Dayton, is co-editor of a new monthly review, the *Negro Journal of Religion.*

Publication Features Churchmen

CHICAGO—The April issue of the *Pulpit,* a monthly paper devoted to contemporary preaching, published by the *Christian Century,* of Chicago, was an "Episcopal" number, being given over entirely to Episcopal Church contributors. Bishop Freeman of Washington, Bishop Stewart of Chicago, Bishop Parsons of California, and the Rev. Drs. Howard Chandler Robbins, Joseph Fort Newton, and W. Russell Bowie were among the contributors of sermons.

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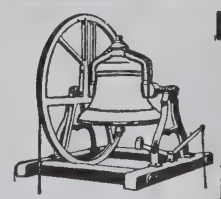
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The Rev. Charles Carroll Edmunds, D.D., Associate Editor
May, 1935 Vol. XXXVII, No. 5
Editorial Comment
Our Spiritual Birthright—Saint Bede—Germany and Armaments—The Lectionary—A Leonine Meditation—Saints and Englishmen—Summer Sacraments—A Protestation of Editorial Integrity.
The Venerable Bede: 735-1935. Rudolph Willard
Mark and Memory. Hamilton Carter
How Can We Find God? Richard K. Morton
Heroes of Christianity. I. Saint Ignatius. Edgar Legare Pennington
The Significance of the Individual. Conclusion. William H. Dunphy
The Spiritual Canticle of Saint John of the Cross. Mother Mary Maude, C.S.M.
Book Reviews
Books Received
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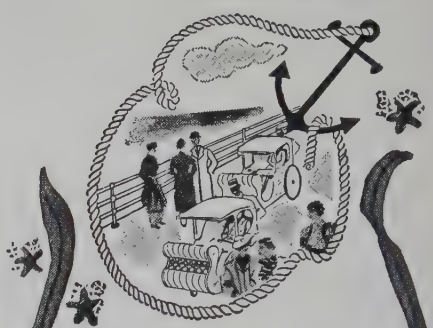
AMERICAN CHURCH MONTHLY
341 Madison Avenue
NEW YORK

Church Life Insurance Gains During First Quarter of 1935

NEW YORK—Annuity and life insurance business of the Church Life Insurance Corporation showed a continued rise during the first three months of the year, according to the quarterly report. Ordinary insurance increased 52 per cent over the corresponding period of 1934, first year premiums showing a rise of 178 per cent, while first annuity premiums exceed those for the first quarter of last year by 45 per cent.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† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

WILLIAM HYDE, PRIEST

BOSTON—The Rev. William Hyde, for 45 years rector of Trinity Church, Weymouth, Mass., died in that town April 7th at the age of 77 years.

He was born in Glasgow, Scotland, son of William and Mary Ann Johnson Hyde. Coming to this country, he studied in Trinity College, Hartford, Conn., and at Harvard College, graduating from the latter with the class of 1881. After graduating from the Episcopal Theological School, Cambridge, in 1884, he was ordained to the priesthood by the late Bishop Paddock.

The charge in Weymouth was the only one he ever served, devoting his entire life to it until his retirement five years ago. The Rev. Mr. Hyde's interests included historical and Biblical research, on both of which subjects he wrote extensively.

The funeral service was held in Trinity Church, Weymouth, April 10th. Bishop Sherrill of Massachusetts, assisted by Bishop Babcock, Suffragan of Massachusetts, officiated. Also assisting were the Rev. Dr. David B. Matthews of Brockton and the Rev. Frederic S. Armstrong, successor to the Rev. Mr. Hyde as rector of the Weymouth parish.

The deceased is survived by one brother, Thomas Alexander Hyde, and by two sisters, Agnes and Elizabeth.

G. H. OTTAWAY, PRIEST

BUFFALO, N. Y.—The Rev. George H. Ottaway, retired priest, died April 23d after a brief illness at the home of his daughter, Mrs. Harry F. Gardner. He was 77 years old.

Born in Vernon, N. Y., July 26, 1857, the son of Charles and Mary E. Ottaway, he attended Hamilton College and was ordained deacon in 1892 and priest in 1894. He married Helen May Sawyer July 26, 1883. He was engaged in missionary work from 1907 to 1909 in Canastota, Chittenango, and Oswego, N. Y.; rector of Trinity Church, Fayetteville, N. Y., 1909 and 1910; curate, St. Paul's Church, Rochester, N. Y., 1910 to 1913, when he became rector of Grace Church, Lyons, N. Y. He remained here until his retirement last year.

The funeral service was held in the Church of the Good Shepherd, Buffalo, April 25th, with burial at Lyons April 26th. The Rev. James Cosbey, rector of the Church of the Good Shepherd, officiated.

W. M. PURCE, PRIEST

DAVENPORT, IOWA—The Rev. William Marcus Purce, retired priest of the diocese of Springfield, died at his home in Davenport April 5th after a long illness.

Fr. Purce was born in Davis County, Iowa, November 1, 1865. He graduated from Griswold College, Davenport, in 1891 and was ordained deacon in 1892 and advanced to the priesthood in 1895. While in the diocese of Iowa he was rector of Christ Church, Davenport; vicar of St. George's Church, Farley; and vicar of St. Mark's Church, Anamosa, and St. Mark's Church, Maquoketa. Removing to the diocese of Quincy he became rector of Grace Church, Osco, Illinois; and was called to be archdeacon of Cairo in the diocese of Springfield. From Cairo he became archdeacon of Nebraska with residence at Norfolk, and later served Trinity Church, Three Rivers, in the diocese of Western Michigan; St. Bartholomew's Church, Ely, Nevada; and the Church of the Good Shepherd, Lakota, N. D. He returned to Springfield and became vicar of St. Mark's Church, West Frankfort. He retired in 1930 because of ill health. After his retirement he was on the staff of the Cathedral here.

The burial office and Solemn Requiem were held in the Cathedral April 8th, the office being read by the Rev. Jesse D. Griffith, Bishop's vicar, and the Rev. Irving Todd of Davenport. The Requiem was celebrated by the Very Rev. Rowland F. Philbrook; the Rev. Channing W. Savage, rector of Christ Church, Moline, was deacon; and the Rev. Austin J. T. Ecker, assistant chaplain of St. Katharine's School, Davenport, sub-deacon. Bishop Longley of Iowa gave the absolution, officiating also at the interment in Oakdale cemetery, Davenport.

Fr. Purce is survived by his widow, the former Jessie J. Cook, of Davenport, and by his daughter, Mrs. Grace Gibbs, of Oakland, Calif.

B. F. MACKALL

ELKTON, MD.—Benjamin F. Mackall, who had served for 58 consecutive years as senior warden of St. John's Church, Moorehead, Minn., died recently. Burial

Church Services

ILLINOIS

Church of the Ascension, Chicago
1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City
8 So. Chelsea Avenue
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays, and Holy Days.

NEW YORK

The Cathedral of St. John the Divine,
Cathedral Heights
New York City
Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (also on Saints' Days at 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York
Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. GEORGE A. ROBERTSHAW, Minister in Charge
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturday) 12:20.

NEW YORK—Continued

St. Bartholomew's Church, New York
Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of St. Mary the Virgin, New York
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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Thomas Church, New York
Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M
Daily Services: 8:30 A.M., Holy Communion; Noonday Service 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

Trinity Church
Broadway and Wall Street
In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8-12 (except Saturday), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

was here April 23d. He died at the age of 83.

In the pioneer days of the nineteenth century Mr. Mackall left Elkton for the West and while Moorehead was still a city of tents founded St. John's Church, serving in the capacity of layreader.

C. H. BARDSLEY

PHILADELPHIA—Charles Henry Bardsley, senior warden of St. George's Church, West Philadelphia, died suddenly of a heart attack April 12th. He had been a vestryman for 40 years and served as senior warden under five rectors.

Mr. Bardsley is survived by his widow, Mary Wolfenden, and by a son, Harry H. The funeral was held at St. George's April 15th. The rector, the Rev. W. I. Edwards, was assisted by the Rev. George LaPla Smith, a former rector.

Classified Advertising

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ANNOUNCEMENTS

Died

AHRENS—The Rev. August Ahrens was laid to rest in St. Bernard's cemetery, Bernardsville, N. J., Thursday in Easter Week. His had been a long illness patiently and bravely borne in the home in Scotch Plains to which he had retired after a faithful ministry in the parishes at East Rutherford, Woodbridge, and Millington, N. J., and at Lyndhurst, N. J. He was founder of St. Paul's Parish, of Woodbridge, N. J. In each charge he had done devoted work, and had been greatly beloved by all his parishioners and many friends. The Bishop of Newark, the Rt. Rev. Wilson Stearly, D.D., gave the blessing at the end of the Requiem service in All Saints' Church, Scotch Plains. The Bishop appointed a committee of the clergy present to send this tribute to THE LIVING CHURCH, and to convey to his widow a great sense of regard for their brother priest, and their deep feeling of sympathy in her sorrow. They pray that God will grant him continual growth in His love and service.

Signed:

DAVID N. KIRKBY,
WILLIAM F. BASSILL.

April 24, 1935.

BROWNING—On Saturday, March 30, 1935, at her late residence, 15-06 150th St., Whitestone, Long Island, ALICE VIRGINIA MARBURY, widow of the late Thomas Baird Browning, daughter of the late William H. and Anna E. Marbury, of Alexandria, Va. Services from Grace Church, Whitestone, Long Island, on Monday, April 1, 1935.

BULSON—MARY ELIZABETH BULSON, on Saturday, April 20th, in her 90th year at the home of her daughter, Mrs. Francis N. Balch, 130 Prince St., Jamaica Plain, Mass. Services were held on Tuesday, April 23d, at St. John's Episcopal Church, Jamaica Plain, the interment at the Oak Hill cemetery, Oak Hill, New York.

ANNOUNCEMENTS—Continued

Died

PARCE—ANNIE CLARE ALEXANDER, wife of the Rev. Dwight Arthur Parce entered into rest at Philadelphia Wednesday, April 24th. The burial was at Schenectady, N. Y., April 29th.

ALTAR BREAD AND INCENSE

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SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y.; also 1748 Roosevelt Ave., Los Angeles, Calif.

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ADELYNROOD—South Byfield, Mass. A retreat for women will be held by the Society of the Companions of the Holy Cross on June 22d to 24th. Conductor, the Rev. Charles Townsend. Applications should be made to MRS. ROSE T. HAKES, 149 Chestnut St., Montclair, N. J.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

Sydney Cathedral Plans Expansion of Buildings

SYDNEY, AUSTRALIA—In compensation for a portion of land in front of the Sydney Cathedral, the government has given the Cathedral a fine area at the rear. The government is planning an underground railway.

A special synod was called and accepted the government's offer with slight amendments. This will allow the Cathedral to carry out an enlargement plan.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

ROUND TABLE PRESS, INC., New York City:

God's Search for Man: Sermons by Karl Barth and Eduard Thurneysen. Translated by George W. Richards, Elmer G. Homrighausen & Karl J. Ernst. $2.00.

CHARLES SCRIBNER'S SONS, New York City:

Jacob's Ladder. By Arthur Train. $2.50.

Speaking of Religion. By Bruce Curry. $1.50.

The Church, Catholic and Protestant. By William Adams Brown. $2.75.

Freedom and the Spirit. By Nicholas Berdyaev. $3.75.

SIMON AND SCHUSTER, New York City:

Farewell to Fifth Avenue. By Cornelius Vanderbilt, Jr. Illustrated. $2.75.

What Shall We Name the Baby? Edited by Winthrop Ames. $1.50.

UNIVERSITY OF MICHIGAN PRESS, Ann Arbor, Mich.:

A Third-Century Papyrus Codex of the Epistles of Paul. Illustrated. Edited by Henry A. Sanders. $3.00.

UNIVERSITY OF PENNSYLVANIA PRESS, Philadelphia, Pa.:

God Among the Germans. By Paul F. Douglass. $3.00.

PAPER-COVERED BOOKS

BASIL BLACKWELL, Oxford, England:

Catholic Reunion: An Anglican Plea. By Father Clement. (James Tait Plowden-Wardlaw.) 2 shillings and six-pence.

CATHOLIC LITERATURE ASSOCIATION, London, England:

Revolution—Christian or Pagan? By Gabriel Gillett. 1 shilling.

CHURCH MISSIONS PUBLISHING COMPANY, Hartford, Conn.:

Easter Vignettes. By C. R. Allington. 25 cts.

COKESBURY PRESS, Nashville, Tenn.:

The Miracle in Eternity. By Paul B. Kern. 25 cts.

CULLMAN WHEEL COMPANY, Chicago, Ill.:

Twenty Million Dollars Every Day: A Plan for National Recovery. By Otto Cullman.

THE HAMPTON PRESS, Bridgehampton, N. Y.:

The Kingdom of Inner Meaning. By Allen J. Miller.

STUDENT VOLUNTEER MOVEMENT, New York City:

I Am a Christian. By Jesse R. Wilson. With a Foreword by John A. Mackay. 25 cts.

VASSAR CO-OPERATIVE BOOK-SHOP, Poughkeepsie, N. Y.:

Lilts for Fun. By M. E. DeWitt. $1.00.

THE WOMAN'S PRESS, New York City:

Seven Psalms: Suggestions for Bible Study, Meditation and Group Worship. By Adelaide Teague Case. 50 cts.

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